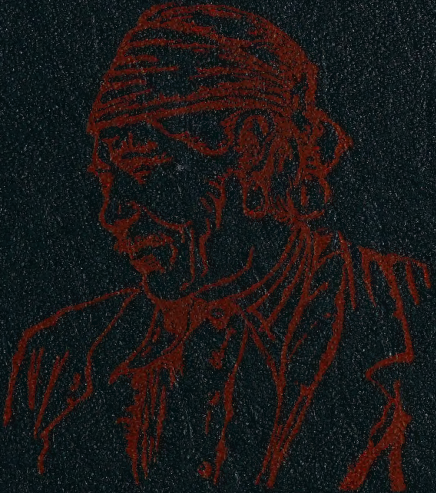
NAVAHO and ZUNI FOR CHRIST



FIFTY YEARS of INDIAN MISSIONS

JOHN C. DE KORNE, Editor

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Navaho and Zuni
for Christ

NAVAHO AND ZUNI FOR CHRIST

Fifty Years of Indian Missions

Published by the
CHRISTIAN REFORMED BOARD
OF MISSIONS
Dr. J. C. De Korne, *Secretary*

Grand Rapids, Michigan
1947

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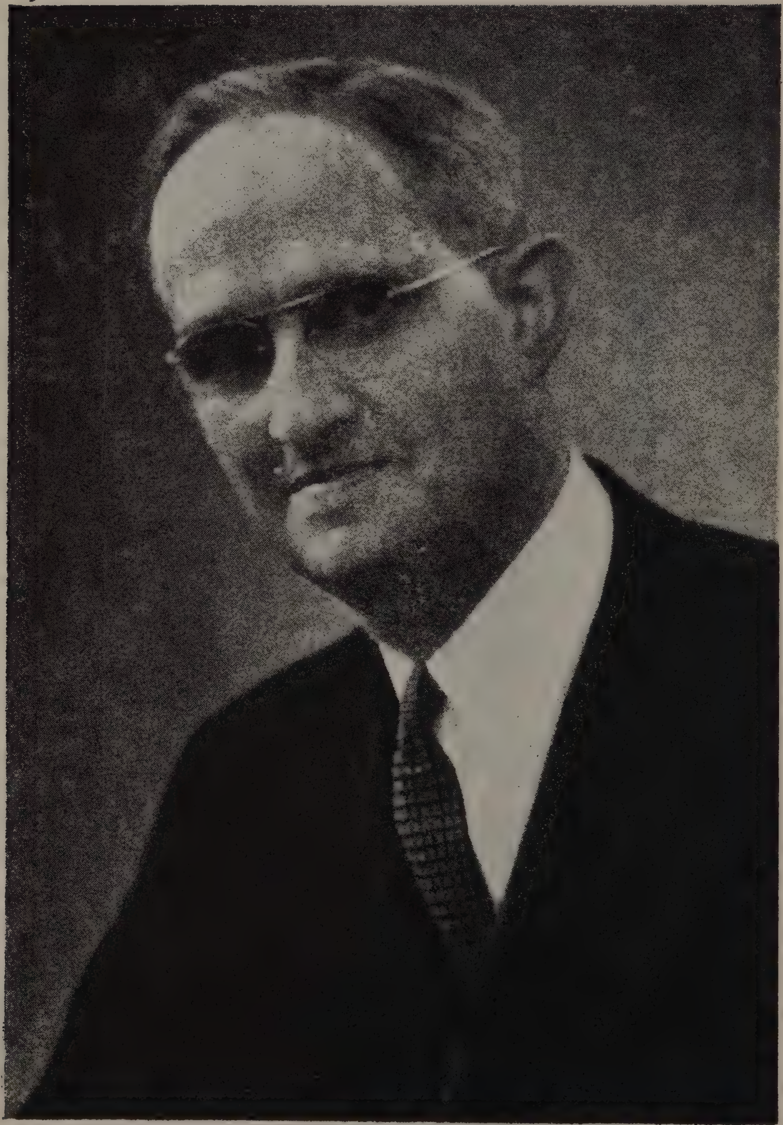
Navaho and Zuni
for Christ



DR. DE KORNE

Preface

OBEDIENT WITNESSING

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The words are those of our Savior, the Lord of heaven and earth.

It was the year of our Lord 1896 when the Christian Reformed Church found the way open to give effective expression to its obedience to that command. The second administration of Grover Cleveland as President of the United States was speeding to a close when a work was begun among the Navaho and Zuni Indians of our Southwest, which has been continued without a break up to the present day. On October 10, 1896, the pioneer party consisting of Rev. and Mrs. Herman Fryling and Mr. and Mrs. Andrew Vander Wagen arrived at Gallup, New Mexico. A few days later they took up their residence at Ft. Defiance, Arizona.

It was a small denomination that undertook this ambitious program. At that time the Christian Reformed Church consisted of only 122 congregations, distributed into seven classes, and the total number of ministers was 76. At that time it was still an immigrant church and it was facing tremendous problems in maintaining its position in North America. Yet its conviction that obedient witnessing to the nations of the earth was also a part of its task compelled it to begin a missionary program among the Indians of the Southwest who were in just as desperate a condition without the gospel of Jesus Christ as the pagans of foreign lands.

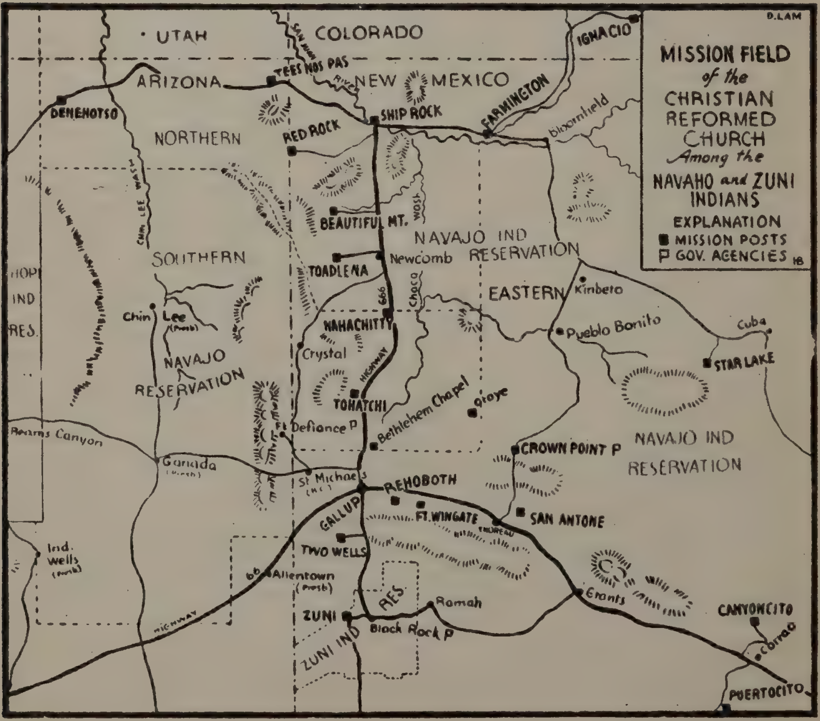
For fifty years that work has been carried on. Everyone of those fifty years brought its problems and tribulations, but everyone of those fifty years also brought its blessings from the hand of a loving God.

As the half century mark approached, the conviction became prevalent in the Christian Reformed Church that there should be a formal and a thankful recognition of the fifty years of missionary service which God had given to our people. By 1946 the church was organized in 19 classes with 312 congregations and 268 ministers in active service in congregations. The total number of church families has risen to 30,052.

Celebrations were planned for many centers in the church. The principal celebration was scheduled for Rehoboth, New Mexico. Since Synod had also instructed the Secretary of Missions to prepare a memorial volume of the fiftieth anniversary of Indian missions, it was decided that the addresses delivered at the Rehoboth celebration should form a part of that volume.

Here is the book. It is a product of many hands and many minds. The editor is thankful for the ready co-operation of all those who were in a position to make a contribution. He is especially thankful to Rev. William Goudberg for assistance in the preparatory work and for his gently critical examination of most of the manuscript. Very valuable service was rendered by Mr. P. B. Peterson in the expert guidance he gave in the mechanical arts involved in producing a book.

This book gives a factual presentation of fifty years of missionary effort among Navahos and Zunis. A purely artistic presentation of the same piece of work is given in the pageant, "Dark-



D.LAM
MISSION FIELD
of the
CHRISTIAN
REFORMED
CHURCH
Among the
NAVAHO and ZUNI
INDIANS
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■ MISSION POSTS
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COLORADO
ARIZONA
NEW MEXICO
TEES NOS PAS
San Juan
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(Presb)
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(R C)
REHOBOTH
GALLUP
FT. WINGATE
THOREAU
SAN ANTONE
Ind.
Wells
(Presb)
TWO WELLS
66
Allentown
(Presb)
RES.
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Grants
CANYONCITO
HIGHWAY
ZUNI
Black Rock P
ZUNI IND
Correo
PUERTOCITO

ness and Light," written by Mrs. Louis Berkhof of Grand Rapids, Michigan.

May these printed records be used by God to promote more thoroughgoing obedience and deeper consecration in the missionary task still before the church.

The obligation to obedient witnessing still rests upon us. Not until this gospel of the kingdom has been preached in all the world for a witness to all nations shall the end come.

JOHN C. DE KORNE,
Editor.

PART I

Messages from the Pioneers of 1896

REV. HERMAN FRYLING FAMILY

PIONEER MISSION WORK AMONG THE NAVAHOS

Psalm 126:3. "The Lord hath done great things for us whereof we are glad."

This year 1946 it is fifty years ago that our mission work amongst the Indians in the Southwest of the United States of North America was begun. Looking back on these fifty years, we as Christian Reformed people have many blessings to celebrate. The Lord hath done great things for us whereof it behooves us to be glad, like the Israelites when they were permitted to return to their own native land to rebuild their former home, city and temple. Considering what the Lord our God hath done, we should be glad and bring praise and glory to His name.

We as creatures and mortals depending upon our God, the God of Providence, for time and eternity are often prone to ascribe success in life to our own ingenuity, skill and accomplishments, and forget that the Lord of heaven and earth did it for us. The Psalmist reminds Israel of it that the Lord of Providence hath done it all, be it through us, and that therefore the glory and praise must be brought to Him for it. If we truly live a life of faith in God Triune we shall be thankful to Him. Gladness for things received from God is true gratitude. Let us celebrate this fiftieth anniversary in that spirit.

The Lord to whom the Psalmist refers is the same as the God and Father, Creator of heaven and earth in Whom we profess to believe in the Apostles Creed. He is the same Lord who gave the Lord Jesus Christ all power in heaven and on earth and who commissioned, qualified and sent Him to command His disciples to **"Go into all the world"** as His ambassadors. With this knowledge we can understand that the Lord hath done great things for us in these past fifty years and we should be glad. He always does things incomprehensible and too wonderful for us in the realm of nature, but especially in the sphere of the spiritual and His kingdom work. He did it for us in these past fifty years and we therefore are glad and pause to commemorate his doings for us.

Our Indian Mission, which had a small and troublesome beginning, after fifty years proves to have been a tremendous but successful undertaking. Something for which we may feel thankful that the Lord has chosen and qualified us to do for Him. Is it not great that He who did not need us was pleased to use us to do His work?

From 1857 till 1888 there was scarcely any heathen mission activity among us. A few women missionary societies supported mission work in Java, the East Indies, and in Egypt, Africa. The Church sent a few hundred dollars to The Netherland Christian churches for the support of their work in the East Indies. Some of our people felt a little for the Negroes in the southern states of America and again others wished to confine themselves to Home Missions, and quite a number of our people felt that we owed it to the natives of our country to carry the light of the gospel out to them. The debates about heathen missions were sometimes long and spirited. There was much confusion. At the Synod of 1888, however, it came to a head when it was decided to do heathen mission work of our own and a Mission Board was appointed to call for two candidates to study for missionary and to be sent to the Indians. Rev. T. M. Vanden Bosch in 1889 offered his services for the Indians and being known as a successful home missionary his offer was gladly accepted. He started his work amongst the Sioux Indians in South Dakota just in time to witness the insurrection of Sitting Bull and his followers against the United States Government. He labored under many difficulties for about six or seven months and returned much discouraged, so that the Board of Heathen Missions decided to postpone the choice of a mission field until the two candidate students for the mission had completed their studies, and take the work in hand.

The candidates were ready in 1896 but there was not yet found a suitable place to work and many of our people had lost faith in Indian Missions. A couple of our leading men had the audacity to say on the floor of Synod that the Indians like the inhabitants of Palestine were doomed to annihilation and that people eating entrails of animals were beyond redemption. Others argued that work amongst the Indians at home was not foreign mission work and therefore they were in favor of taking up mission work in Persia as urged by the Isaac Brothers, or in Egypt as advised by Dr. Kruidenier who had done work there for the Presbyterian Church. After long and spirited debate it was decided to postpone Indian Mission work and let the Heathen Mission candidates work in the Home Mission field till the next Synod and then determine whether or not it would be advisable to go on with Indian Missions. This motion found favor with one of the Mission candidates who expressed his willingness to engage in home missions for a year, waiting for the Synod to convene. It looked very gloomy for the

Indians. The other Mission candidate was asked to express his opinion, after the motion was already passed to wait for two years, and he said that if he could not go to the Indians now he might not be willing to go anywhere else after two years waiting. Hearing this, the Synod was offered a motion to repeal the accepted decision and go on to look for a field of work among the Indians somewhere. The Lord did great things for us and the Indian cause, and we were, and after fifty years are still, glad.

Soon after the conclusion of Synod the Mission Board deputized a member of the Board and one of the Mission candidates to prospect for a suitable field. After visiting the Navaho Indian tribes at Ft. Defiance, Arizona, they came back home with two reports, one to accept the Navaho field and the second to look elsewhere. The Board decided to go ahead with the Indian Missions and to begin work in the fall amongst the Navahos, a tribe of Indians known as **"the neglected people."** With this resolution, our Indian Mission was assured, and we had reasons to thank the Lord, who did such great and wonderful things for us in finding a place for us to work in His kingdom. The Mission candidate who had rendered the negative report was given permission to withdraw from being sent to the Indians, and another young man with his prospective bride was accepted to fill the vacancy. He was a third year student for the ministry and his bride to be, a trained nurse. So the lovers of Indian Missions had their wish and prayer answered and felt that the Lord of heaven and earth was on their side, and that the work of the Lord never fails.

Thus the Church had its interest in Indian Missions revived, had two young men and two young women to go to work, and a suitable field to work in. The Lord gave the future to look bright for all lovers of Indian Missions in our circles so that there was a marked enthusiasm for the Lord's work amongst the heathen in the hearts of those that were to go and those of us that were called to stay at home. Co-operation from now on could be expected and proved to be a rich asset to successful work. God gave us unity of faith, effort and a willingness and desire to give our all for service in His kingdom. He by His Spirit and grace did what man time and again failed to do.

After the examination of the mission candidate who was to be missionary in charge, he was ordained and with his three helpers, as they were called, was duly charged with the work among the Indians. This took place the 29th of September, 1896, before an overflowing audience in the Spring Street Church (Now First Church of Grand Rapids).

The real work was begun the 10th of October, 1896 at Fort Defiance, Arizona, which was a fort for U. S. soldiers to guard the Indians since they were returned from Fort Sumner, New Mexico, where they had been held for four years from 1864-1868. Here the government agreed to help the Navahos to get started again in their own environs from which they had been taken in 1864. Our missionaries found a Government Indian Boarding School here and with the consent of the Indian Department at Washington, D. C., were permitted to contact the young Navahos, from the very start using the English language. Fort Defiance also proved to be the most suitable place for the beginning of our Indian Mission under the old Navahos who are nomads and live among the rocky hills, moving with their herds of sheep and cattle and droves of ponies in search of water and feed. It is the place where they must come for their supplies. So the older Navahos were coming and going to the Fort for their children, their business in the Indian Trading Store, and at the government agency office which was stationed there.

Thus the work began among the young Indians first and among the older people later because they could not be reached in English, but had to be contacted in their own language. This is why our missionaries had to begin their language study. This is the reason why they from the start found plenty of work.

In the School they immediately began speaking to the young Indians and government employes in religious services, Sunday School and to teach the Bible truths in catechism classes. This method they found the most expedient in answer to the great commission and charge of the Master: "Go ye therefore and teach." They realized that the Indian, like all mankind, by nature lived and died in darkness of sin and ignorance, and had to be instructed in the Lord who is the light of the world.

The Lord led our missionaries to place teaching before preaching and healing and therefore the simple gospel truths were taught in catechism classes held in the Indian School. Our missionaries were the first to introduce that practice in the government school. The Roman Catholic missionaries were the first to follow suit in that line, claiming equal rights with our missionaries to teach the young Indians. Here lies the possible cause of the present friction between the Catholics and Protestants in the Indian mission field. This fact, however, should not be a cause for worry because the Lord has proved time and again that He is able and willing to take care of His own work and we have reasons to be glad.

This religious instruction in the government and Indian Mission

Schools has been a great help to bring the gospel message to the older people in the homes when the school children were asked to tell what they had learned in school. In this way a Christian consciousness was awakened by which the Indians learned about God the Creator, and Providence, heaven and hell, sin and the Savior, Paradise lost and glory to be had through faith in Jesus Christ who came to seek and save poor lost sinners and so on. This instruction thus paved the way for the gospel message to ride gloriously among the Navahos living in lonely outlying districts of the Rocky Mountains.

What happened among the Navahos through religious instruction in the Government Indian and Mission Schools happened also in the Pueblo of Zuni, where work was begun in the fall of 1897.

Fundamental to the work among the older Indians, language study was urged to find words and terms to express spiritual truths and this proved to be a tremendous task since the Navahos especially have a very intricate language.

Evidently the Navahos must have had a very highly cultured ancestry which makes them fit for high cultural and spiritual attainment.

Mindful of the charge of the Lord Jesus to teach, preach and heal, our missionaries did not only teach in the schools but also visited the Indians in their homes or did campwork.

However, because of Roman Catholic competition our work at Fort Defiance, especially at the government school, became very disagreeable. The same Indian children whom we had in Bible class for religious instruction one day, were taught by the Roman Catholic priest the next day. Moreover, we were very much curtailed as to our time with the children. In addition to this, the Catholics poisoned the minds of the older Navahos against us, insinuating that the Protestant missionaries aimed at robbing them of their lands and liberties. All this led to the sad result that the Synod of the Christian Reformed Church of 1904 decided to abandon Fort Defiance as a mission station, and to sell our property there.

Yet, the work begun at Fort Defiance has not been in vain. To hear the first Christian convert there say on her deathbed, "I am going to Jesus, good-bye"; to see another upon her knees commending her soul to the Lord's keeping; to listen to the testimony of still another saying, "I feel sad because your missionaries came too late to bring the gospel to my dear ones who have passed away," filled our hearts with joy and makes us sing "The Lord hath done great things for us whereof we are glad." Many more such incidents could be reported to prove that our mission work among the Navahos was not in vain.

The mission work of the Christian Reformed Church begun among the Navahos fifty years ago had a small beginning. At Fort Defiance it even was discontinued. However, the Presbyterians followed us up. We had labored, others entered our labor and gathered some of the fruit of our labor. Our beginning at Fort Defiance taught us valuable lessons. We made mistakes and we learned by our mistakes.

When today we compare the small beginning at Fort Defiance fifty years ago with our present large number of mission stations and multitude of missionaries, let us be glad.

Let us be glad, rejoice, and show that gladness in a firm resolve to consecrate and dedicate our all to His service, Who gave His own dear Son to die for us on the cross, and raised Him to eternal glory. For with Him we also, and those who are saved by His grace through us, are raised from death to eternal life to enjoy Him forever.

Let us be glad, let us be thankful, now, and forever in heaven.

Herman Fryling.

WHIPPLE FAMILY

MR. AND MRS.
ANDREW
VANDER WAGEN

GOD'S FAITHFULNESS AND OUR RESPONSIBILITY

(In answer to our urgent plea to Mr. A. Vander Wagen to write an article for this book, he asked us to compile something from his contributions to De Wachter in the 90's. We have gleaned the following paragraphs from the fruit of his own pen, but we have chosen to do so from a recent unpublished article. Editor.)

I am just back home after a thousand mile journey on and off the Navaho reservation. Two Christian brethren, burdened about the Navaho situation and willing to help get this tribe evangelized, called on me and asked if I would be willing to render service as an old-timer to show them some territory in need of workers.

Nothing in this old sin-wrecked world of ours suited me better than to be spent in the service of a people I have learned to love. This took us out once again over highways and byways visiting a so neglected people. I thank God for yet being called worthy and able to do little things for the Master. Now I am back behind the typewriter, rejuvenated in body and spirit, glad to be aware of God's love towards these people.

There is still a crying need for laborers in this large and untouched domain for which we bargained some fifty years ago and faithfully promised, with God's help, to teach the Navahos the blood-sprinkled way of the cross.

We have heard that there is a movement on foot to block all further land grants by the government for evangelical missionary enterprises on the reservation. Shocking indeed. What will be next on the devil's program? The prince of this world is not only in his cunning way trying to destroy the nations across the waters, but even in our own country he does not leave a stone unturned to oppose the work of the gospel among our Indians. Knowing this, we may not quietly keep to our easy corner and stay at home. It should stir us the more to action. This is a challenge to every born-again Christian to wake up, get in the line to fight this wicked foe, and bring to these people the saving Word. If ever a mission field is crying for consecrated men and women, it is now! Well may we cheer up! If God is with us, who can be against us?

During the past weeks I have concentrated my thoughts on this field and tribe which now has a population of approximately 55,000 souls. The churches that have been working this field, the Methodists, Presbyterians, and Christian Reformed, have largely spent their money and time on educational work among the children. Could we not have laid a far better and sounder foundation if we had brought enlightenment to the homes now still living in pitch darkness? If we had lifted home life to a higher level, do you think our keen minded Navahos would have stood for such nonsense as a movement to close the doors to further missionary effort?

Well may the churches start praying as never before that God may intervene and keep the doors to missionary service in Navaho-land open.

ANDREW VANDER WAGEN.

REHOBOTH MISSION HOUSE

EMILY
KROMMINGA

CORA
BRANDERHOST

NELLIE LAM

MARIE VOS

EARLY MEDICAL WORK IN ZUNI

It dawned upon me recently that the church might be interested in some of the medical work done in the early days among the Zuni Indians, when doctors were not within calling distance, and also during a few of later years when a Government doctor was already stationed at Zuni. I shall simply write a few facts as I recall them.

Before we left Grand Rapids for the Indian field in 1896 the Board urged me (a graduate of the Illinois Training School for Nurses) to write out an order for a few drugs. They supplied me with a quantity of C. C. Pills, quinine, laxatives, salves, liniments, and ointments besides what would now be called an enlarged first aid kit containing bandages, iodine, gauze, etc.

During our first year in Ft. Defiance a Government doctor was stationed there and we rarely needed to resort to our supply. But arriving at Zuni the following year we soon found use for many of them, as there was no doctor within forty miles.

During the terrible small pox scourge of 1898-99 no doctor came until the epidemic had run its course, and then he only stayed about four weeks.

The medical supplies which we brought with us proved to be of inestimable value among the Zunis. They brought us in contact with them and we gained their confidence and good will and frequently paved the way for the gospel message.

ZUNI VILLAGE SCENE

In the fall of 1899 I was asked by the Government to fill the position of Field Matron temporarily. This gave me an opportunity to visit the Zuni homes every day from 9 a. m. until 11:30 a. m. The purpose of those visits was to improve sanitary conditions, give aid to the sick, and instruct the Zunis in sewing and housekeeping generally.

A permanent Field Matron was appointed by the Government in the summer of 1900. Frequently the Field Matrons were transferred to another tribe of Indians. Then the Superintendent could always depend on me to fill the vacancy temporarily, which I did several times.

In the fall of 1903 Dr. E. J. Davis was permanently appointed as Government doctor and he held that position for fifteen years. He did a grand work for the Zuni tribe. There was no hospital here at first, but I have seen him operate under the most adverse circumstances, asking me to administer the anaesthetic. Many a time have I seen the doctor and Mr. Van leave at night, with his team of white horses, to visit the farming places, or perhaps some white rancher (miles distant) had sent for him, needing medical attention. The Navahos at the Z. I. ranch were not forgotten either whenever they were in need.

I feel that the labors of this Christian colored doctor among the Zunis deserves a page all by itself.

Through Dr. Davis' efforts a small hospital was finally built at Black Rock, largely to accommodate the pupils in the boarding school at that place, but the older Zuni patients were reluctant to the idea.

In 1928 Mr. Kos of Grand Rapids offered to set aside a small sum for hospital work at Zuni, and the parsonage, which was at that time vacant, accommodated many of the older Zunis as well as some of the under-nourished mission school children. The Government doctor, Dr. Parlett, made daily calls and treated the patients free of charge. The Government also furnished the medicines. Dr. Parlett, seeing the willingness of the older Zunis to receive hospital treatment, wrote to Washington and urged the Government to build a new large hospital building for the Zuni tribe at Black Rock. This the New Deal was able to carry out, building a $125,000 hospital with all modern equipment. And many of the older Zunis and Navahos also are taking advantage of this fine hospital with a Government doctor and several nurses to bring about healing and care for their bodily needs.

We feel grateful for the small supply of medicines granted us at the beginning so we could in this way pave the way for greater things and point them to Christ, the great Physician, who not only heals the bodies, but also heals and saves the sin-sick soul.

Thankful to God that we may still witness for Him, we are reminded of Galatians 6:9. Mrs. A. Vander Wagen.

LOUIS CHAVEZ FAMILY, ZUNI

PART II

Missionary Personnel Through the Years

SOME OF THE PRESENT BOARD MEMBERS

Front row, left to right — J. H. Monsma, George Yff, H. Denkema, H. J. Evenhouse, H. Verduin, J. C. De Korne.

Back row — R. Wierenga, J. Beebe, H. Boersma, C. Boomsma, P. Y. De Jong, J. H. Schaal.

DE GROOT, Mr. Jas. E., Campworker, Ft. Defiance and Tohatchi, 1897-1900.

DIELEMAN, Miss Susanna (Mrs. C. Vander Leest), Housekeeper, Rehoboth, 1907-1912.

*MRS. H. GUICHELAER

*SIPE, Dr. Wilbur Medical Missionary, Rehoboth and Two Grey Hills, 1910-1912.

*ROSBACH, Miss Katherine, Housekeeper, Rehoboth, 1905-1936.

BEEKMAN, Miss Hattie (Mrs. B. Sevensma), Matron, Zuni, 1912-1924.

BOUMA, Mr. Mark, Rehoboth, 1907-1909; Tohatchi, 1909-1926; San Antone, 1931-1935; Two Wells, 1935-1941.

HOOD, Miss Christine (Mrs. Whipple), Nurse, Rehoboth, 1912-1917

MRS. M. BOUMA

VENEMA, Miss Kathryn (Mrs. J. E. Sikkema), Principal, Rehoboth, 1914-1916.

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*Deceased.

List of Those Who Have Served

Aardsma, Miss Alice (Mrs. Hoekstra), Teacher, Zuni.
*Alwynse, Miss Gertrude, Teacher, Rehoboth, 1924-1927.
Arviso, Miss Janice (Mrs. W. C. Bennett), Nurse, Rehoboth Hospital, 1934-1936, 1939-1942.
*Bainbridge, Mr. Hudson
Baker, Miss Nellie (Mrs. J. Vander Zee), Laundress and Housekeeper, Rehoboth, 1916-1925; 1927-1932.
Barnes, Miss Wilda, Teacher, Zuni, 1939-1940; 1944-1945; Rehoboth, 1939.
Bartels, Miss J.
Bates, Miss Rena, Housekeeper and Asst. Nurse, Rehoboth Hospital, 1939-1946.
*Becenti, Edward, Interpreter.
Becenti, Miss Fannie (Mrs. Denetdele).
Becenti, Miss Ferne, Maid, Rehoboth Hospital, 1940-1941.
Becenti, Miss Grace, Maid, Rehoboth Hospital, 1943.
Becenti, Miss N., Maid, Rehoboth Hospital, 1938.
Beekman, Miss Hattie (Mrs. B. Sevensma), Matron, Zuni, 1912-1924.
Beernink, Dr. Ernest H., Doctor, Rehoboth Hospital, 1922-1926.
*Begay, Leo Tso, Interpreter, San Antone, Gallup, and Two Wells, 1931-1935.
Begay, Miss Mattie, Maid, Rehoboth Hospital, 1941-1942.
Bitsie, Mr. Walter, Interpreter, Tohatchi.
Bode, Miss Grace, Nurse, Rehoboth Hospital, 1926-1935.
Bode, Miss Helen, Teacher, Rehoboth, 1925-1926.
Bolt, Rev. Jacob, Missionary, Crown Point, 1914-1939.
Boone, Mr. Archie, Janitor, Zuni, 1941-1942.
Bosscher, Miss Beatrice (Mrs. F. Ligtenberg), Nurse and Teacher, Rehoboth, 1930-1931; 1933-1935.
Bouma, Miss Anna (Mrs. A. Prince), Seamstress, Rehoboth, 1918-1919; Seamstress, Tohatchi, 1923-1925; Laundress, Rehoboth, 1925-1926.
Bouma, Mr. Mark, Rehoboth, 1907-1909; Tohatchi, 1909-1926; San Antone, 1931-1935; Two Wells, 1935-1941.
Bouma, Miss Mary (Mrs. M. De Boer), Teacher, Rehoboth, 1922-1923.
Bouma, Miss Winnie, Seamstress, Rehoboth, 1918-1921.
Bowman, Mr. Alfred, Interpreter, Tohatchi.

*HOOGEZAND, Mr. P. R., Manual Training Teacher, Rehoboth, 1915-1918; Industrial Asst. at Rehoboth and Zuni, 1935-1937.

HOOGEZAND, Mrs. P Nurse at Rehoboth.

KOSTER, Miss Maude (Mrs. A. Van Kley), Nurse, Rehoboth, 1918; 1927-1932.

ZANDSTRA, Miss Gertrude (Mrs. John Huizenga), Cook, Rehoboth, 1915-1918.

BRUMMELER, Mr. and Mrs. J. D., Industrial Asst. and Matron resectively, Rehoboth, 1919.

TER MOLEN, Miss A. (Mrs. Arie Van Bree), Housekeeper, Rehoboth, 1916-1918.

SCHOON, Miss Winnie, Clerk, Rehoboth, 1918-1922.

MULDER, Dr. J. D., Medical Missionary, Rehoboth, 1916-1922.

VAN KOEVERING, Miss C. (Mrs. Anton Johansen), Teacher, Rehoboth, 1919-1920.

BOUMA, Miss Winnie, Seamstress, Rehoboth, 1918--1921.

SPRIK, Mr. and Mrs. Bert, Y. M. C. A. Worker, Zuni, 1921-1928; Campworker, Gallup, 1928-1932.

Branderhorst, Miss Cora (Mrs. E. H. Oostendorp), Matron, Zuni, 1934-1935.

Brandt, Miss Cora (Mrs. T. G. Vanden Bosch), Teacher, Zuni, 1926-1932.

Brink, Miss Dena (Mrs. E. Vander Wagen), Teacher, Zuni, 1918-1919; Cook, Rehoboth, 1939-1940.

Brink, Rev. J. W., Missionary, Rehoboth, 1912-1925; Two Wells, 1930-1931; Zuni, 1931-1938.

*Brink, Rev. L. P., Missionary, Tohatchi, Toadlena, Farmington, 1900-1936.

*Brink, Miss Marie, (Mrs. R. Ebbert), Nurse, Rehoboth, 1931-1934.

Brink, Miss Wilhelmina (Mrs. S. Vander Wagen), Teacher, Zuni, 1924-1926.

Brouwer, Miss Barbara, Matron, Zuni, 1941-1944.

Brown, Dr. Paul H., Doctor, Rehoboth Hospital, 1943.

Bruce, Mr. Fen, Interpreter, San Antone and Star Lake, 1941-1946.

Brummeler, Mr. and Mrs. J. D., Industrial Asst. and Matron respectively, Rehoboth, 1919.

Buikema, Mr. Henry, Campworker, Star Lake, 1945-1946.

Burmania, Miss Wilma (Mrs. P. Nigteren), Laundress, Rehoboth, 1936-1938.

Bush, Miss Alice

Capitan, Miss Bernice, Nurse, Rehoboth, 1943; Interpreter, Newcomb, 1943-1944.

Captain, Miss Rose, Cook, Rehoboth, 1938-1940.

Cambridge, Miss L., Laundress, Rehoboth, 1938.

Cheschilly, Mr. Clarence, Interpreter, Tohatchi, 1931-1932; Nahaschitty, 1940-1944.

Cohoe, Mr. James, Interpreter, Two Wells.

De Boer, Mr. Ben, Campworker, Nahaschitty, 1937-1944.

De Boer, Miss Jennette (Mrs. J. Schilt), Teacher, Zuni, 1942-1943.

Deckinga, Miss Jeanne, Teacher, Rehoboth, 1937-1939.

De Groot, Mr. James E., Campworker, Ft. Defiance and Tohatchi, 1897-1900.

De Lange, Mrs. Marie, Matron, Zuni, 1945.

*Denetdele, Mr. Hugh, Interpreter, Farmington.

Dennison, Miss Esther, Cook, Rehoboth, 1942-1943.

*Dennison, Mr. George, Interpreter, Tohatchi, 1918-1924.

De Ruyter, Miss Margaret (Mrs. Van Hulsen), Laundress, Rehoboth.

De Vries, Rev. Nicholas, Missionary, Farmington, 1937-1939; Rehoboth, 1939-1942; Two Wells, 1942-1943.

De Wit, Miss Helen (Mrs. G. Stam), Teacher, Zuni, 1945-1946.

LAM, Miss Jeannette (Mrs. B. Vande Bunte), Nurse, Rehoboth, 1920-1925.

EDERVEEN, Miss Cathryn, Cook, Rehoboth, 1925-1927.

BEERNINK, Dr. Earnest H., Doctor, Rehoboth Hospital, 1922-1926.

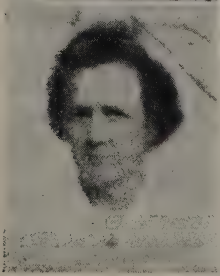
VOS, Miss Marie, Teacher, Rehoboth, 1926-1932; Zuni, 1922-1939.

MRS. DR. E. BEERNINK

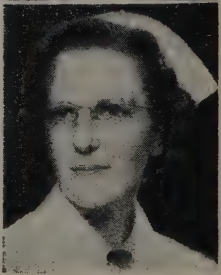
POUSMA, Dr. Richard, Doctor, Rehoboth Hospital, 1927-1941.

BOUMA, Miss Mary (Mrs. M. De Boer), Teacher, Rehoboth, 1922-1923.

KATS, Miss Janie (Mrs. C. Voss), Housekeeper, Rehoboth Hospital, 1927-1930.



VANDER WALL, Miss Fanny (Mrs. Abel J. Poel), Nurse, Rehoboth, 1924-1927.



VENHUIZEN, Miss Alice (Mrs. Jack Peterson), Teacher, Rehoboth, 1929-1935; Asst. Nurse, Rehoboth, 1935-1938;; Nurse, Rehoboth, 1942-1943.

De Witt, Miss Cornelia, Teacher, Zuni, 1944-1946.

Dieleman, Miss Johanna (Mrs. T. B. Vanden Hoek), Matron, Rehoboth, 1909-1911.

Dieleman, Miss Susanna (Mrs. C. Vander Leest), Housekeeper, Rehoboth, 1907-1912.

Disselkoen, Miss Madelyn (Mrs. E. De Groot), Teacher, Rehoboth, 1935-1937.

Dobben, Miss Aliene, Clerk, Rehoboth, 1926-1931; Nurse, Rehoboth, 1934-1940.

Ederveen, Miss Cathryn, Cook, Rehoboth, 1925-1927.

Fennema, Miss Ida (Mrs. G. Vander Meulen), Clerk, Rehoboth, 1935-1937; Teacher, Zuni, 1938-1940.

Fik, Miss Marguerite, Matron, Zuni, 1940-1941.

Fryling, Rev. Herman, Missionary, Ft. Defiance, 1896-1905; Zuni, 1906-1926; Black Rock, 1926-1929.

Gorman, Mr. Nelson, Ft. Defiance.

Goudberg, Miss Anna (Mrs. R. Roelofson), Teacher, Toadlena, 1924-1925; Zuni, 1923-1924.

Groen, Rev. Watson, Missionary, Rehoboth, Ft. Wingate, Pinedale, 1926-1927.

Hamming, Miss Nellie (Mrs. J. Romeyn), Matron-Housekeeper, Rehoboth, 1926-1932.

Harris, Mrs. Julia, Cook, Rehoboth, 1940-1941.

Hartman, Miss Annie, Maid, Rehoboth Hospital, 1942-1943.

Hartog, Miss Cocia (Mrs. P. F. Wezeman), Teacher, 1906-1911.

Haven, Mr. Leonard, Interpreter, Nahaschitty.

Havinga, Miss Anna

Hekman, Miss Elsie (Mrs. J. H. Krediet), Cook, Rehoboth, 1941-1942.

Henry, Mr. Edward, Interpreter, Tohatchi, 1940-1941.

Heusinkveld, Mr. G., Teacher, Rehoboth, 1914.

*Heyns, Rev. Herman, Missionary, Tohatchi, 1915-1918.

Hood, Miss Christine (Mrs. Whipple), Nurse, Rehoboth, 1912-1917.

Hood, Miss Alice, Nurse, Rehoboth, 1938-1940.

Hood, Miss Velma, Maid, Rehoboth Hospital, 1939-1940.

Hoogezand, Mr. P. R., Manual Training Teacher, Rehoboth, 1915-1918; Industrial Asst. at Rehoboth and Zuni, 1935-1937.

Houseman, Mr. C. D., Industrial Asst., Rehoboth.

*Huizenga, Rev. Lee S., M.D., Medical Missionary, Tohatchi, 1913-1915; Gallup, 1916-1918.

Johnson, Miss Clarissa, Maid, Rehoboth Hospital, 1936-1944.

Kamps, Miss Helen, Teacher, Rehoboth.

TIMMER, Mr. and Mrs. A. H. Carpenter, Rehoboth, 1929-1941.

WILDEROM, Miss Rena, Housekeeper-Cook, Rehoboth, 1931-1940.

***PESHLAKAI**, Mr. Wallace, Interpreter, Rehoboth, 1929-1937.

BRANDERHORST, Miss Cora (Mrs. E. H. Oostendorp), Matron, Zuni, 1934-1935.

BOSSCHER, Miss Beatrice (Mrs. F. Ligtenberg) Nurse and Teacher, Rehoboth, 1930-1931; 1933-1935.

ARVISO, Miss Janice (Mrs. W. C. Bennett), Nurse, Rehoboth Hospital, 1934-1936, 1939-1942.

ZWIER, Miss Allda (Mrs. C. Westenburg), Clerk, Rehoboth, 1931-1945.

OVEREEM, Miss Gertrude (Mrs. G. Bosma), Housekeeper-Cook, Rehoboth, 1935-1938.

WESTENBERG, Miss Ruth (Mrs. E. J. Berkompas), Housekeeper-Cook, Rehoboth, 1932-1935.

RIETEMA, Miss Tena, Matron, Zuni, 1935-1939.

Kats, Miss Janie (Mrs. C. Voss), Housekeeper, Rehoboth Hospital, 1927-1930.
Koetje, Kathryn (Mrs. John Dyksterhuis), Cook, Rehoboth, 1940-1943.
Knoll, Miss G., Housekeeper (Mrs. Arthur Bosscher), Rehoboth Hospital, 1937-1938.
Kollis, Mr. C., Fireman, Rehoboth, 1944-1946.
Kortman, Miss Bertha, Teacher at Rehoboth.
Koster, Miss Maude (Mrs. A. Van Kley), Nurse, Rehoboth, 1918; 1927-1932.
Kromminga, Miss Emily (Mrs. E. Baas), Teacher, Zuni, 1935-1937.
Kromminga, Miss Johanna, Nurse, Rehoboth, 1937-1938; 1942-1944; Teacher, Rehoboth, 1940-1942.
Kuik, Miss Mary, Teacher, Reboboth, 1944-1946.
Lam, Miss Jeannette (Mrs. B. Vande Bunte), Nurse, Rehoboth, 1920-1925.
Lamberts, Mr. Jack, Industrial Asst., Rehoboth, 1941.
Lamberts, Miss Mildred, Clerk and Teacher, Rehoboth, 1937-1942.
Largo, Mr. Jimmie, Interpreter, San Antone, 1943.
Lee, Mr. Guy H., Interpreter, Tohatchi.
Lemmen, Mr. John, Industrial Asst., Rehoboth, 1943-1944.
Leys, Miss Fanny (Mrs. A. C. Kett).
Livingston, Mr. Charles, Interpreter.
Lopez, Mr. Tom, Interpreter, Two Wells, 1941-1942.
Lucas, Mr. Cornelius, Industrial Asst., Rehoboth, 1923-1927.
Mahke, Miss Fannie, Teacher, Zuni, 1938-1939.
Martin, Mr. Fred, Interpreter, Carisso, 1943-1944.
Martin, Mrs. Robert, Interpreter, Carisso, 1944.
Memmelaar, Miss Jean Zuni, 1929-1931.
Meyer, Mrs. Peter, Matron, Zuni, 1944-1945.
Mierop, Miss Jessica (Mrs. H. Basie), Teacher, Zuni, 1930-1932.
*Mierop, Mr. William, Campworker, Rehoboth and Two Wells, 1920-1928.
*Mierop, Mrs. William, Seamstress at Rehoboth and Housekeeper at Zuni, 1928-1930.
Mokma, Miss Laura (Mrs. Van Lewen), Nurse, Rehoboth.
*Moore, Dr. J., Medical Missionary, Rehoboth.
Morgan, Mr. J. C., Interpreter and evangelistic worker, Farmington.
Mulder, Dr. J. D., Medical Missionary, Rehoboth, 1916-1922.
Muyskens, Rev. D. H., Missionary, Crown Point, 1913.
Nashapoo, Nathaniel, Industrial Asst., Zuni, 1945.

RIKKERS, Rev. Henry, Missionary, Shiprock, 1936-1941.

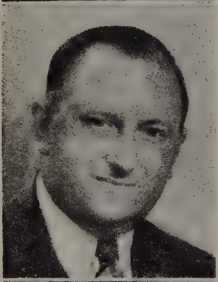
DECKINGA, Miss Jeanne, Teacher, Rehoboth, 1937-1939.

RUS, Miss Aletta, Nurse, Rehoboth, 1936-1943.

LUCAS, Mr. and Mrs. Cornelius, Industrial Asst., Rehoboth, 1923-1927.

BURMANIA, Miss Wilma (Mrs. P. Nigteren), Laundress, Rehoboth, 1936-1938.

VANDEN HOEK, Miss Helen, Teacher, Rehoboth, 1938-1939.



DE BOER, Mr. Ben, Campworker, Nahaschitty, 1937-1944.

VAN KOOTEN, Rev. T. C., Campworker, Carisso, 1938-1939.

***PESHLAKAI**, Mr. Frank, Interpreter, Rehoboth, 1937-1940.

VAN OTTERLOO, Miss Alice (Mrs. M. Veldtkamp), Cook, Rehoboth, 1938-1940.

Noordhof, Miss Nellie (Mrs. Dick Vander Wagen), Teacher, Cook, Matron, Rehoboth, 1903-1905.

Nyenhuis, Miss J.

Oppenhuizen, Mr. George, Campworker, Tohatchi, 1924-1937; San Antone, 1937-1943.

Overeem, Miss Gertrude (Mrs. G. Bosma), Housekeeper-Cook, Rehoboth, 1935-1938.

*Peshlakai, Mr. Frank, Interpreter, Rehoboth, 1937-1940.

Peshlakai, Miss Vina, Cook, Rehoboth, 1940; 1942; Interpreter, Shiprock, 1943-1944.

*Peshlakai, Mr. Wallace, Interpreter, Rehoboth, 1929-1937.

Peterson, Miss E., Cook, Rehoboth, 1937-1938.

Pierson, Miss Clarissa (Mrs. Paul Jones), Asst. Housekeeper, Rehoboth.

Ploeg, Miss Deanetta, Nurse, Rehoboth, 1942-1943.

Plummer, Miss Narcissa, Cook, Rehoboth, 1942.

Poppen, Miss Kay, (Mrs. Jack Hansma), Housekeeper, Rehoboth Hospital, 1938-1940.

Pousma, Mr. Bert, Campworker, Star Lake, 1938; Farmington, 1939-1943.

Pousma, Dr. Richard, Doctor, Rehoboth Hospital, 1927-1941.

Prince, Miss Louise, Nurse's Aid, Rehoboth, 1940-1941.

Punt, Miss Cora (Mrs. J. Van Dorp), Teacher, Zuni, 1936.

Redhouse, Mr. Paul, Interpreter, Carisso, 1943.

Redhouse, Mr. Scotty, Interpreter, Carisso, 1944-1945.

Rietema, Miss Tena, Matron, Zuni, 1935-1939.

Rikkers, Rev. Henry, Missionary, Shiprock, 1936-1941.

Romeyn, Mr. John, Industrial Asst., Rehoboth and Zuni, 1924-1928.

*Rosbach, Miss Bertha (Mrs. H. Guichelaar), Matron, Rehoboth, 1909-1919.

*Rosbach, Miss Katherine, Housekeeper, Rehoboth, 1905-1936.

Rozeboom, Mr. Garrett, Teacher, Rehoboth, 1943.

Rozeboom, Mrs. Garrett, Teacher, Rehoboth, 1943-1944.

Rus, Miss Aletta, Nurse, Rehoboth, 1936-1942.

Russell, Miss Peggy, Interpreter, Shiprock, 1942-1943.

Schans, Mr. Cornelius, Industrial Asst., Rehoboth, 1920.

Schaver, Miss Gertrude (Mrs. A. Folkema), Matron, Rehoboth, 1922-1925.

Schoon, Miss Winnie, Clerk, Rehoboth, 1918-1922.

*Sipe, Dr. Wilbur, Medical Missionary, Rehoboth and Two Grey Hills 1910-1912.

Sprik, Mr. Bert, Y.M.C.A. worker, Zuni, 1921-1928; Campworker, Gallup, 1928-1932.

TSOSI, Mr. John, Interpeter, Red Rock, 1940-1942.

VERSPRILLE, Miss Martha (Mrs. Orrie Ver Woert), Teacher, Zuni, 1940-1943.

VANDER HART, Mr. Cornelius, Campworker, Carisso, 1940-1943.

BROUWER, Miss Barbara, Matron, Zuni, 1941-1944. ....

VAN DYKEN, Miss Sadie, Dining Room Matron, 1940-1942.

VAN OTTERLOO, Miss Dorothy (Mrs. Ray Ras), Clerk, Rehoboth, 1941-1942.

FIK, Miss Marguerite, Matron, Zuni, 1940-1941.

DE BOER, Miss Jennette (Mrs. J. Schilt), Teacher, Zuni, 1942-1943.

PRINCE, Louise, Nurse's Aid, Rehoboth, 1940-1941.

PLOEG, Miss Deanetta, Nurse, Rehoboth, 1942.

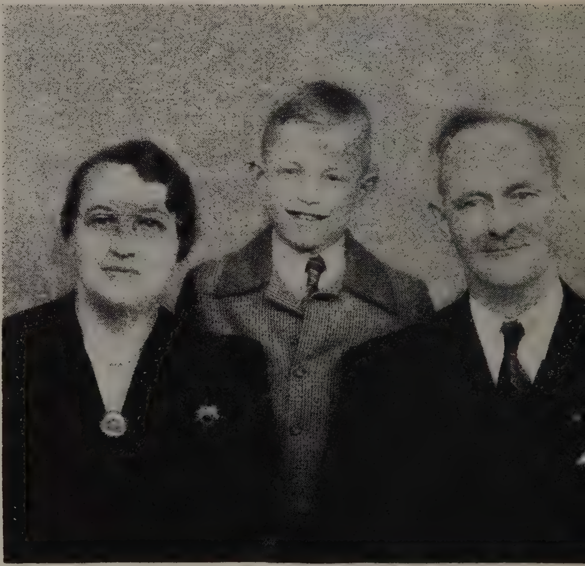
*Spyker, Mr. John, Industrial Supt., Rehoboth.
Styf, Miss Mary, Housekeeper, Rehoboth, 1912-1915.
Swets, Mr. John H.
*Ten Harmsel, Mrs. Nellie.
Ten Houten, Miss Carie (Mrs. Summers).
*Tensink, Mrs. Anna.
Ter Molen, Miss A. (Mrs. Arie Van Bree), Housekeeper, Rehoboth, 1916-1918.
Thomas, Miss Mary, Interpreter, Shiprock, 1945.
Tiemeyer, Miss Lena F. (Mrs. John Brock), Teacher, Zuni, 1940-1942.
Timmer, Mr. A. H., Carpenter, Rehoboth, 1929-1941.
Toeset, Mr. Theodore, Industrial Asst., Rehoboth.
Tso, Mr. Billy, Interpreter, Star Lake, 1938; Farmington, 1940.
Tsosi, Miss Anita, Interpreter, Newcomb, 1942.
Tsosi, Mr. John, Interpreter, Red Rock, 1940-1942.
Van Dellen, Rev. I., Stated Supply, Rehoboth, 1944; Zuni, 1945.
Vanden Hoek, Miss Helen, Teacher, Rehoboth, 1938-1939.
Vander Beek, Mr. Meindert, Y.M.C.A. Worker, Zuni.
Vander Hart, Mr. Cornelius, Campworker, Carisso, 1940-1943.
Vande Riet, Miss Anna
Vander Meer, Rev. John, Missionary, Star Lake, 1941-1943.
Vander Meulen, Mr. Garret, Industrial Asst., Rehoboth, 1941-1943; Campworker, San Antone, 1945.
Vander Molen, Miss Jennie (Mrs. J. Wielenga), Nurse, Rehoboth, 1923-1924.
Vander Veen, Miss Jennie (Mrs. G. Heusinkveld), Nurse, Rehoboth.
Vander Wall, Miss Fanny (Mrs. Abel J. Poel), Nurse, Rehoboth, 1924-1927.
Vander Wagen, Mr. Andrew, Fort Defiance, 1896; Zuni, 1897-1930; Star Lake, 1930.
Vander Wagen, Mr. Ed, Interpreter and Maintenance Man, Zuni, 1932-1934.
Vander Werp, Miss Jeanette (Mrs. H. Hager).
Van Deursem, Miss M.
Vande Werken, Miss Angeline (Mrs. John Vander Meer), Laundress, Rehoboth, 1926-1927.
Van Dyken, Miss Dinah, Nurse, Rehoboth, 1938-1940.
Van Dyken, Miss Mathilda (Mrs. Lee S. Huizenga), Rehoboth, 1905-1906.
Van Dyken, Miss Sadie, Dining Room Matron, 1940-1942.
Van Koevering, Miss C. (Mrs. Anton Johansen), Teacher, Rehoboth, 1919-1920.

ROZEBOOM,
Mr. and Mrs.
Garrett,
Teacher,
Rehoboth,
1943.

LEMMEN,
Mr. John,
Industrial
Assistant,
Rehoboth,
1943-1944

BROWN,
Dr. and Mrs.
Paul H.,
Doctor,
Rehoboth
Hospital,
1943

MARTIN,
Mr. Geronimo,
Interpreter,
1945:
Red Rock,
1942;
Shiprock,
1943-1945.



Rev. and Mrs. John Vander Meer and John, Jr.
Missionary, Star Lake, 1941-43.

MORGAN,
Mr. Jack,
Interpreter
at Carisso,
1946.

Van Kooten, Rev. T. C., Campworker, Carisso, 1938-1939.

Van Otterloo, Miss Alice (Mrs. M. Veltkamp), Cook, Rehoboth, 1938-1940.

Van Otterloo, Miss Dorothy (Mrs. Ray Ras), Clerk, Rehoboth, 1941-1942.

Van Pernis, Mr. G. M.

*Van Zanten, Miss Cora, Matron, Rehoboth.

Van Zytveld, Miss Katherine (Mrs. Zwier), Nurse, Rehoboth.

Vedders, Miss Alice, Nurse, Rehoboth, 1933-1942.

Venema, Miss Kathryn (Mrs. J. E. Sikkema), Principal, Roheboth, 1914-1916.

Venhuizen, Miss Alice (Mrs. Jack Peterson), Teacher, Rehoboth, 1929-1935; Asst. Nurse, Rehoboth, 1935-1939; Nurse, Rehoboth, 1942-1943.

Vennegeerts, Miss Jennie (Mrs. Bob Rutledge), Teacher, Zuni, 1926-1930.

Vermeulen, Miss Gertrude (Mrs. Geo. Schutt), Cook and Laundress, Rehoboth, 1930-1934.

Versprille, Miss Martha (Mrs. Orrie Ver Woert), Teacher, Zuni, 1940-1943.

Veurink, Miss Anna (Mrs. C. Schans), Rehoboth, 1919-1920.

Vos, Miss Clazina.

Vos, Miss Marie, Teacher, Rehoboth, 1926-1932; Zuni, 1932-1939.

Voss, Miss Sena (Mrs. P. R. Hoogezand), Nurse, Rehoboth, 1914-1918.

REHOBOTH HOSPITAL

Wegman, Miss Anne (Mrs. J. C. Zimmer), Teacher, Toadlena, 1925-1926; Zuni, 1931-1932.

Westenberg, Miss Ruth (Mrs. E. J. Berkompas), Housekeeper-Cook, Rehoboth, 1932-1935.

Wilderom, Miss Rena, Housekeeper-Cook, Rehoboth, 1931-1940.

Williams, Mr. Marinus, Interpreter.

Wilson, Miss Ruth, Interpreter, Shiprock, 1944.

Yff, Rev. George, Missionary, Fort Wingate, 1934-1935; Zuni, 1938-1944.

Zandstra, Miss Gertrude (Mrs. John Huizenga), Cook, Rehoboth, 1915-1918.

Zwier, Miss Alida (Mrs. C. Westenburg), Clerk, Rehoboth, 1931-1935.

*Deceased

1946 REHOBOTH MISSION FORCE

From left to right: Mrs. Jack Morris, Mrs. Dora Peshlakai, Mr. and Mrs. Keith Begay, Mr. and Mrs. Tullie James, Mr. C. Kollis, Mr. and Mrs. J. H. Bosscher, Dorothy Dykhuizen, Mr. and Mrs. Arthur Bosscher, Clara Kollis, Esther Schepers, Alyce Haveman, Mrs. Abel Poel, Winifred Hoekstra, Mr. Peter Meyer, Sadie Wiersma, Renzina Stob, Mrs. and Rev. J. R. Kamps, Rev. Abel Poel, Mary Kuik, Mary Meyer, Hattie Grevengoed, Mrs. Peter Meyer, Bessie Tjoelker, Dora Hofstra, Marie Vander Weide, Mrs. and Mr. Henry P. Bloem, Elizabeth Kollis

OUR MISSION FORCE IN 1946

CARISSO

Boyd, Mr. David C., Campworker, 1945.
Morgan, Mr. Jack, Interpreter, 1946.

CROWN POINT

Van Bruggen, Rev. Jacob, Missionary, 1939.
Becenti, Mr. Alfred, Interpreter, 1941.

FARMINGTON

Schripsema, Rev. Herman J., Missionary, 1945 (At Carisso 1943-1945).
Martin, Mr. Geronimo, Interpreter, 1945 (At Red Rock 1942; Shiprock 1943-1945).
Sandoval, Mr. Julian, Interpreter, 1946.
Dykema, Mr. Clarence, Industrial Assistant, 1946.

GALLUP

Hayenga, Rev. C. G., Missionary, 1933 (Zuni, 1925-1931; Two Wells, 1931-1933).

NAHASCHITTY

Henry, Mr. Louis, Campworker, 1944 (At Red Rock, 1940).

RED ROCK

Redhouse, Mr. John, Interpreter, 1943.

REHOBOTH

Kamps, Rev. J. R., Missionary, 1927.
Poel, Rev. Abel, Pastor, 1944.
Begay, Mr. Keith, Interpreter, 1940.
Bloem, Mr. Henry P., High School Principal, 1945.
Bos, Dr. Louis H., Doctor, 1946.
Bosscher, Mr. Arthur, Engineer, 1946.
Bosscher, Mr. Jacob H., Business Supt., 1909-1912; 1913.
Dykhuizen, Miss Dorothy, Teacher, 1938.
Grevengoed, Miss Hattie, Cook, 1943.
Haskeltsie, Miss Christine, Maid, 1940-1942; Nurse, 1946.
Haveman, Miss Alyce, Teacher, 1941.
Hoekstra, Miss Winifred, Nurse, 1940.
Hofstra, Miss Dora, Matron, 1937.
James, Mr. Tullie, Industrial Asst., 1934.
Kollis, Miss Clara, Cook, 1942.
Kollis, Miss Elizabeth, Cook, 1942.
Meyer, Miss Mary, Maid in Hospital, 1946.
Meyer, Mr. Peter, Industrial Asst., 1945 (At Zuni, 1944-1945.
Morris, Mrs. Jack, Laundress, 1937.
Peshlakai, Mrs. Dora, Housekeeper in Hospital, 1946 (Laundress,

1938-1942) (Cook, 1944-1946).
Schepers, Miss Esther, Clerk, 1942.
Stob, Miss Renzina, Principal in Grade School, 1919 (At Toadlena, 1916-1919).
Tjoelker, Miss Bessie, Laundress, 1942.
Vander Weide, Miss Marie, Matron, 1920.
Van Haitsma, Miss Gertrude, Teacher, 1946.
Visser, Miss Jennie, Teacher, 1946.
Wiersma, Miss Sadie, Teacher, 1946.

SHIPROCK

Vander Stoep, Rev. F., Missionary, 1942 (At Two Wells, 1941-1942).
Chamberlain, Miss Ethel, Bible Woman, 1938.
McKenzie, Mr. Ed, Interpreter, 1941-1942; 1946 (At Red Rock, 1943).
Lite, Miss Charlotte, Interpreter, 1945.

TOADLENA

Kobes, Rev. J. C., Missionary, 1925.
Nieuwsma, Miss Angie, Campworker, 1943.
Nez, Mr. Sidney, Interpreter, 1940-1943; 1946.
Benally, Miss Bertha, Interpreter, 1946.

TOHATCHI

Pars, Rev. Garrett D., Missionary, 1946.

TWO WELLS

Swierenga, Rev. J. B., Missionary, 1944.
Chavez, Mr. Melvin, Interpreter, 1945.

ZUNI

Kuipers, Mr. Cornelius, Acting Supt. and Principal, 1939 (Zuni, 1927-1932) Canyon Cito, (1932-1938).
De Lange, Miss Helen, Teacher, 1943.
Lam, Miss Nellie, Teacher, 1932 (At Rehoboth, 1921-1932).
Maring, Miss Janet, Teacher, 1946 (At Rehoboth, 1939-1941; 1943-1944) (Campworker at Newcomb, 1941-1943).
Natewa, Mr. Rex, Interpreter, 1938.
Ruiter, Miss Gertrude, Matron, 1945.
Stam, Mr. Gerrit, Industrial Asst., 1946.
Tibboel, Miss Nellie, Teacher, 1946.
Vander Veer, Miss Lenora, Teacher, 1940.
Vos, Miss Martha, Teacher, 1938.
Zuni, Mr. Willie, Fireman, 1943.

TRANSLATION WORK— GRAND RAPIDS

Goudberg, Rev. William, 1944 (Tohatchi, 1926-1944).
Henry, Mr. and Mrs. Edward

PART III

As Missionaries See the Field Today

MR. AND THE LATE
MRS. C. KUIPERS

ZUNI, THE EBENEZER OF NEW MEXICO

Four hundred years ago, the first Roman Catholic missionaries followed Coronado and his conquistadores to conquer Zuni with the sword and with the cross. Less noticeable than the gilt and pomp which paraded with the military, were gifts of commonplace seeds which the friars bestowed upon the Indians with their benediction. Among those seeds was the peach pit, a happy exchange for the native Indian corn which the soldiers ruthlessly seized. The Zunis, fearful of charging horsemen and reckless gunfire, fled to their mountain stronghold Toa Yallone, taking with them the token gifts of the invaders. At the foot of the mountain were a few scattered patches of receptive soil,, and here they planted along with their Indian corn the peach seeds brought by the Spaniards.

Today, peach trees which may be hundreds of years old, still cling to the sand-covered slopes of Toa Yallone. The trees are dwarfed and scarred by wind and weather, yet deep underneath are far-reaching root systems which have probed every crevice and fissure for life-sustaining moisture. Year after year, except for unseasonal frost and the less likely hail, these trees still produce, and the choice delicacy of these native peaches are the crowning touch to a good meal among the Zunis of today.

Not four hundred years ago, but only fifty short years back, the Christian Reformed Church began its sowing among the Zunis. Only a wagon drawn by tired horses, and on the seat a young couple burning with zeal to reach the unsaved, made up the vanguard of a mighty band of men and women whom God touched to spend a few precious years among these Indians of the Southwest. And like the peach seeds yielded fruit, the Seed which was sowed by this valiant band of missionaries, by the Holy Spirit rooted itself in the hearts of some proud **Ashiwi** so that they no longer were self-sufficiently **The People**, but became fruitful sinners saved by grace.

Many of the fifty years were hard and unyielding. But as the parched desert caused the life-searching peach trees to reach out for water, far from the eyes of man, so the tiny plant called the Kingdom of God among the Zunis, not unlike the mustard seed, was securely anchored upon the promises of God. Heroes of faith, both on the field and also at home among the churches, retained the vision, laid hold upon God, and said with Livingstone, "Anywhere with God, provided it is **Forward.**"

To expect great things of God, and to do great things for God, motivated Mr. and Mrs. Andrew Vander Wagen to come to Zuni, as pioneer missionaries, on October 9, 1897. The village was in a turmoil not because of the arrival of the new missionaries but because in Zuni's pagan way of thinking, ambitious headmen were under the influence of native witches. The quarreling leaders had been taken off to military prison and United States soldiers patrolled the streets. One could hardly imagine anything worse than this as a welcome for the young couple and their baby, acclimated to the wild and wooly west for only a year. But true to their determination, as they left Michigan in 1896, they said, "All things work together for good to them that love God, to them who are the called according to His purpose."

Assured they were called here for His purpose, they forthwith began their work by inviting not only the Zunis but also the soldiers to the services. For a while, the government school, in charge of a friendly Miss Mary E. Dissette, was the meeting place. But a home across the river, owned by Trader Graham, became their first abode and here the latch hung out day and night. And well it might, because Mrs. Vander Wagen was a trained nurse and all Zuni's healing fraternities knew no answer to the terrible small pox epidemic which struck during the winter of 1898-99. As the Vander Wagens stood between the living and the dead with protective inocculations and tireless ministry, Zuni's heart opened to them and soon, because of this providential turn in events, the Christian Reformed Church obtained the land at its present site.

Here a chapel was built in 1904-1905, and on its cornerstone was gratefully engraved "Ebenezer." On its steeple towered a cross, and zealous Mexicans seeking the ministry of Rome found a welcome in the true Catholic fold. Zunis, too, carrying in their memory dim recollections of services in the now-abandoned Catholic Church, felt that this church with the cross, by the side of the river, was now their place of worship, and Vander Wagen preached with enthusiasm as he saw curious oldsters edging their way into the meeting place. But soon they were to know that neither this builder of houses, of a bridge, and a church, nor his woman in white who knew the secrets of white men's medicine, held any sympathy for their endless ceremonies and for their holy meal which they were accustomed to sprinkle at the old Catholic Church. Instead he preached hell and damnation for those who followed such ways, and being a fire-revering people they understood it better than the pleadings of a merciful Saviour So he was summoned before an angry council, which saw forebodings of disaster to be wrought by this God who permitted no other gods, disaster worse than ever befell them by the hands of witches. But Vander Wagen faced them unflinchingly. When a government man, appointed to add emphasis to the council's decree, pointedly suggested, "Young felow, you know no one believes these old-fogy ideas about hell anymore," the young missionary looked him squarely in the eye and said, "Maybe you don't, but God does."

No more than threats could silence the apostles, could Zuni fury and government apostasy throttle Vander Wagen. All the while, as in past years when they showed little interest in the gospel, he sought to do good for evil, he endeavored to go the second mile, and he eagerly lent aid wherever there was need. He saw their need of Christ, and preached Christ crucified. But he also saw their need of better living conditions, and taught them how to improve their livestock and horses. He saw great possibilities in an industrial school for the younger generation, and in 1904 received Synodical authorization to purchase the Z. I. Ranch, approximately ten miles north of Zuni, to become such an industrial school. As Mr. Vander Wagen would become the head of this training center, the Rev. Herman Fryling was called to head up the religious work at the Zuni pueblo.

Missionary Fryling was installed at an impressive service in the Lagrave Ave. (Grand Rapids) church on November 6, 1906, and shortly thereupon the Fryling family moved to Zuni. Because of unrest in the pueblo, following the council meeting against Vander Wagen's forceful preaching, the attendance at the chapel at first was not encouraging for the new missionary. There also followed differences of opinion as to the most effective way to evangelize Zuni, which led to the resignation of Mr. Vander Wagen. Consequently the Z. I. industrial school project was dropped. Mr. and Mrs. Vander Wagen, however, located at this ranch, continued helpful to the Zuni Indians. In later years they opened a store in the pueblo where Van's Sunday School charts had as prominent a place as his merchandise. The Zuni language which he had learned with the help of Nick Tumaka, and which had been utilized in early translations, became the mother tongue of the growing Vander Wagen family.

The Fryling family included two children, Sophia and John, for whom there was no school at Zuni. In order that these children might have Christian schooling, Miss Nellie De Jong came to Zuni and began her work November 5, 1908, enrolling also four young Zunis. In its thirty-eight years, the mission school has grown from these four to its present capacity—150 pupils. Originally the school opened in the rear room of the chapel, but increasing enrollment from year to year finally made necessary the present commodious structure which includes five classrooms, and a teacherage. Missionary Fryling felt more and more convinced that the younger generation must be won for Christ, and therefore emphasized Bible classes not only at our own school, but also at the Zuni and Blackrock government schools. As he faithfully sowed the seed in these young hearts, he left the harvest to Him whose Word never returns void, praying that the Holy Spirit might bless this humble ministry. Even today, decades later, among the warmest friends of our Mission are these boys and girls taught by our missionaries, and a faithful God has taken unto Himself those that are His own.

Both the government and Roman Catholics shared this growing emphasis on education, and large numbers of older pupils attended non-reservation government schools. The Roman Catholics opened a school at Zuni in 1916, and by 1923 had 48 pupils enrolled whereas the Mission had 35 at our own school. However, we had many more signed up for Protestant instruction in the government schools, and to follow up especially these returned students, Missionary Fryling felt the need of an additional helper. To further the work among young people, a Y.M.C.A. structure was erected when Mr. Meindert Vander Beek began this work. When Vander Beek became religious director at the Albuquerque Indian School in 1922, Mr. Bert Sprik became assistant to the Zuni missionary.

Since the Blackrock government school showed every indication of becoming a permanent institution for boys and girls suspected of having tuberculosis, Missionary Fryling asked to spend his full time in religious work at this point, four miles from Zuni, necessitating another missionary to head up the Zuni Mission itself. Accordingly on September 27, 1925, the Rev. C. G. Hayenga arrived and occupied the Zuni parsonage, and the Fryling family moved to Blackrock. An enrollment of sixty in the Mission School called for two teachers and a matron, and a housekeeper was added to the staff in order to take care of the needs of teachers and visitors at the mission. The old chapel, Y.M.C.A., and mission buildings became altogether inadequate for the work being carried on, and the present complex building, of Spanish architecture, but built of stuccoed common-place Zuni mud, was dedicated March 18, 1927.

When Missionary Hayenga took over, he could build upon the work of predecessors, who like Paul had planted and like Apollos had watered, but only had been channels through whom the Holy Spirit chose to demonstrate His own power. With fitting humility, yet with undaunted determination, the new missionary faced his task with unflinching courage. There had been an uprising against the gospel as he had come, perhaps not so much against the gospel itself as against four Hopi Christian Indians whom our missionaries had engaged for a week, but whom the Zunis did not consider fit to bring the gospel. Our missionaries, feeling the pulse of Zuni, knew that Satan still ruled this citadel.

The new missionary was determined to win the confidence of the Indians. He learned their language with the help of Nick Tumaka and Norman Napache, until in a few years he was able to preach in the native tongue. Mr. and Mrs. Vander Wagen were such a help to him that he desired the pioneer missionary back in active service. Van re-entered the work in 1928, and a small hospital was established with Mr. Vander Wagen in charge. The increasing school enrollment made necessary a third classroom teacher. Sunday services were held not only at Zuni and Blackrock, but also at farming places when roads and weather permitted. The hospital had patients that were outstanding in native healing ceremonies but who had lost faith in their own medicines, and served as the entering wedge for a larger government hospital to follow. Thus the ministries of preaching, teaching, and healing were effectively combined, and gospel services at Zuni were never better attended.

But the devil did not give up. As Paul and Barnabas once differed how to proceed, and each went his way, so Zuni teamwork was disrupted. The Indian council was drawn in, even threatening to close the school unless the head of the mission were placed elsewhere. A few years previously the government had done so with its Zuni principal, on altogether too flimsy evidence, but it set up a precedent. The Vander Wagens were transferred to Star Lake, and a year later Missionary Hayenga went to Two Wells. In the meanwhile, Blackrock's Missionary Fryling had been emeritated and had left for Grand Rapids, Michigan.

The Rev. John W. Brink, who had been at Two Wells, now took up the Zuni work, and on November 21, 1931, began his ministry. Even the elements seemed disturbed, and an unusually deep snow began to fall on November 22. Scores of Navajo Indians, struggling in from pinon-harvest and seeking temporary shelter at Zuni, found a warm refuge in the basement of the manse. The Zunis quickly learned that the new missionary was a very kindhearted man. His friendly ways in behalf of all, the excellent work of the teachers and the matron, the sacrifices of all, and, to be sure, the prayers in behalf of Zuni, bore fruit. Many of the Zunis began to mention that it was best to forget what happened a few

ZUNI MISSION BUILDING

years ago. The older men, attracted by the able talks of Ed Vander Wagen, now assistant to Missionary Brink, began visiting the manse and coming to church. The school attendance kept climbing, and the teaching personnel which had been cut to two because of the depression, again was augmented to three. Miss Marie Vos served as principal until hospitalized with arthritis, and was succeeded by Miss Martha Vos. The work, characterized by unstinted devotion, became too heavy for the Brinks. Salaries had been cut to the bone, and for several years the aged missionary had struggled to do the maintenance work as well as the religious work. Self-effacing work such as this demanded a price. Emeritation was granted him, and in 1938 the Brinks moved to Albuquerque where in less strenuous ways he could still minister to Canyoncito and local Indians.

The Rev. George Yff, who for several years had been in Navajo work, but more recently had been at Sioux City, Iowa, accepted the challenge of Zuni, and the Yff family arrived on September 15, 1938. Assisting him, as interpreter, was able Rex Natewa, and to make possible an ambitious translation program, more personnel was added to the Zuni staff. Dr. H. Carroll Whitener, Presbyterian missionary and linguist, graciously gave of his time and talent, and aided Missionary Yff and Interpreter Natewa to complete the translation of the Gospel of John in 1941. Miss Nellie Lam at this time was principal of the school which now enrolled 135 pupils, making necessary a fourth teacher.

Easter, 1942, was a day of great joy not only for those who were baptized, Mr. and Mrs. Louis Chavez and children, Penny, Philip, and Sabin, but also for the Christian Reformed Church, which for a decade had seen little fruit at Zuni. On November 5, 1944, Agnes Natewa, wife of Rex, and four children, were also baptized. On the evening of that Sunday, Missionary Yff preached his farewell, based on the precious promise of the Saviour, "Lo, I am with you always." Call upon call was made in behalf of the Zuni post, after the Yff family left for Michigan, but disappointment followed disappointment. Zuni's small group of believers seemed so bitterly in need of a shepherd. To the little group was added Edward Beyuka, who in the spring of 1945 was freed from a Japanese internment camp.

In the spring and summer of that year, the Rev. and Mrs. I. Van Dellen, formerly of Denver, Colorado, temporarily conducted the gospel services at Zuni. The little group of believers, organized as the Zuni roll of native Christians, but still under the supervision of the Rehoboth Church, held its first communion service at Zuni on April 8, 1945. These communion services, as well as the baptism of Johnny Natewa at Zuni on Easter, 1946, are increasing evidence that the seed sowed these many decades is not dormant and fruitless. Rather, by the grace of God, Zuni in its native roll of believers now has a visible and tangible manifestation of the Kingdom of God at this very citadel of the devil.

After the Van Dellens returned to Denver, the Rev. John B. Swierenga of Two Wells graciously lent his regular assistance at evening services whenever time and roads permitted. A Bible School teachers' training class, under the direction of C. Kuipers, acting head of the mission, was one outgrowth of the emphasis placed on the study of the Word. Midweek devotions, at which each of the workers took turn as leaders, and based on the Epistles of John, bore fruit in the lives of native Christians in that they came to a clearer realization of what it meant to walk in the light.

C. KUIPERS FAMILY

The Easter Sunrise Service was begun in 1946, and during August of that year all of the mission personnel present at Zuni and all of the native Christians, except one in the army, were present at the Southwest Bible and Missionary Conference, Flagstaff, Arizona, for Christian fellowship, inspiration, and strengthening in the faith. Fully aware that the growth of Zuni's native Christian church, both internally and externally, depends on the Holy Spirit, nevertheless it is the determination of both the natives and the workers to press forward, and through Him to be doers as well as bearers of the Word.

A magnificent challenge awaits someone at Zuni! The native church is in dire need of an ordained minister who will live as shepherd among these sheep. But there are also 2,200 pagan Zunis who must be unmistakably warned about the judgment to come. Several score of whites also look to our missionary for spiritual leadership. It is an unparalleled opportunity for one constrained by the love of the Savior. The acting missionary, C. Kuipers, for some time has been asking for leave for further preparation. A principal for the school is another need at Zuni. Two new teachers, the Misses Janet Maring and Nellie Tibboel, have answered the call for workers, but still there remains the need for a missionary and a principal. "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

When volunteers, who respond to the call, are few and far between, it is not God who fails. Is it His church which has lost the vision of the yesteryears? Does the Christian Reformed Church have men today like the Rev. J. H. Vos, called the father of the Zuni Mission, who wrestled with God until a missionary eagerly entered Zuni? Not counting the ordained missionaries and their faithful helpmates who so often also bore the brunt of battle, there have been at least forty workers at Zuni. Some served briefly, others for many years, all with distinction. God had a plan and purpose for each, and whatever the annals of man might say, God's blueprint for Zuni demanded just such a stone for his Master plan, just such a thread to complete the pattern, just such a voice crying in the wilderness, "Repent for the Kingdom of Heaven is at hand." And each one faithful to his or her trust served with distinction.

The pioneer missionaries, especially, looking down the corridor of time, still speak with enthusiasm of the great things God has done at Zuni. Ask them, "Do you think there are any Zunis in heaven?" and they will answer with positive assurance, born of humble faith, that God has wrought wondrously in the citadel of Satan. They, and those who followed, speak of Dean Ohmsaty, of Francisco Charlie, of Louis Momy, of Nick Tumaka, of Christine Beyuka, of Louise Chavez, and an array of witnesses whose testimony still rings through the years. Singing the eternal praises of the Lamb slain for sinners are also some of these workers of the yesteryears, Mrs. Wm. Mierop, Mrs. C. Kuipers, perhaps others.

The watchful eye of Zuni observe missionaries day after day, and the native names given to our missionaries give added glow to any eulogy one might pen in unwanted tribute. Vander Wagen became known as "the missionary somewhat off" because he so often did the unexpected and tried the impossible. Fryling was "the good missionary" because he taught the children good things, and he did useful things in improving living conditions. They called Hayenga the "missionary who carries many children," because like themselves he was a family man. Brink was "the good, old missionary" because his kindness and experienced ways paved the way for a better understanding. And Yff, who also was a devoted father, became the new "missionary with children."

It matters little what men may say. For the Zunis were equally ready to call them "bad missionaries" whenever these men of God crossed their ways. "Woe unto you," says our Lord, "When all men shall speak well of you." Conclusive is the measure which God takes of man. As we pause at this semi-centennary, may each of Zuni's fifty workers, past and present, look forward to our Senders tribute, "Faithful hast thou been in few things, ruler shall I make thee over many."

C. Kuipers.

ZUNI MISSION FORCE, 1946

Standing: Lenora Vander Veer, Martha Vos, Cornelia DeWitt, Gertrude Ruiter, Nellie Lam, Mrs. G. Stam, Helen Dehange

Seated: Mr. C. Kuipers, Mr. G. Stam.

REV. AND MRS. W. GOUDBERG

TOHATCHI

The first glimmer of Light appeared in the Tohatchi darkness in the year 1898 when Mr. A. Vander Wagen, then assistant to the Rev. H. Fryling at Fort Defiance, visited the district. For about a year the Light appeared at irregular intervals when workers from Fort Defiance came to give religious instruction to the Tohatchi schoolchildren. In the year 1899 the Light became permanent when a resident worker came to Tohatchi.

The first resident worker in the field was Mr. James E. De Groot. However, already in the following year he was compelled to leave because of the high altitude, and the Rev. L. P. Brink took his place. During the stay of this young and ardent missionary, 1900-1913, the Light burned constantly more brightly. There were many Navahos who came to the Light. They learned to sing of that Light in their own language—Navaho hymns were published. They learned to read the Word of Light in their own tongue—parts of the Bible were published in Navaho. A training school for native workers was started in order that Navahos might be trained to carry the Light all over the reservation. One of the most valuable native Lightbearers who was converted and trained at Tohatchi was Edward Becenti. In the year 1910 the Tohatchi Lighthouse was dedicated—a church which would grace any congregation. Alas, in 1913 this zealous missionary who during his twelve year stay at Tohatchi had acccomplished so much, was compelled to leave because of illness, and took some of the brightness of the Light with him.

Tohatchi never fully recovered from that loss. During the next few years of vacancy, when the Light only appeared at intervals, the Roman Catholic church entered the field, which made it from one of the most promising to one of the most difficult districts.

Then for a period of about six years, Dr. Lee S. Huizenga, with some interruptions for medical studies, held the torch high, causing the Light to shine not only in the church and school at Tohatchi proper, but also in the hogans throughout the district, where as medical missionary he found open doors. However, the brother had dedicated his life to service in a foreign field, and when he left for China in 1920, Mr. Mark Bouma, who since 1915 had served as his assistant, was placed in charge of the district.

Mr. Bouma was in charge of the Tohatchi mission from 1915 to 1926. It was a period of intense struggle, struggle not only against

MR. AND MRS. GEO. OPPENHUIZEN

TOHATCHI SCHOOL GROUP

paganism but also against the semi-paganism of the Roman Catholic Church. This struggle became all the more difficult when illness undermined the strength of the mission worker. He appealed for help, for a field-worker. This field-worker came in the person of Mr. George Oppenhuizen. This brother first resided at Tohatchi and later moved to Nahaschitty, a place in the northern part of the Tohatchi district. When in 1937 he was transferred to San Antone, Mr. Ben De Boer took his place.

The undersigned succeeded Mr. Mark Bouma. And so the Light of the Gospel continued to burn. The field-worker brought the Gospel to the Indians in their homes. There are three thousand Navahos living in the Tohatchi district, scattered over a territory of 2,500 square miles. My work was largely school-work. The number of meetings with the children of the Tohatchi school was increased, so that after a while, I could write that I taught seven classes a week. Soon the services of Mrs. Goudberg, a graduate nurse, were much in demand. The work kept on expanding. In 1928 the Tohatchi congregation was organized. The Gospel was brought in a regular systematic way in eight preaching places in the district every week. The sacraments were administered in four of these places. For a time there were four native consistory members in the church. Some additional parts of the Bible were translated. Navaho phonograph records were made. The training school for native workers was re-opened.

And then again illness intervened with the Tohatchi work. Overwork in high altitude brought on hypertension. Already in

TOHATCHI CHURCH AND PARSONAGE

my annual report for the year 1942, I reported that the doctor had warned me to go easy. At the beginning of 1943 I developed symptoms which caused the doctor to recommend an extended vacation in a low altitude. This vacation was taken in the summer of that year. During this vacation I kept myself occupied by working on a new edition of the Navaho songbook. In the fall I was back at Tohatchi, but it became soon apparent that the work was too much for me. I appealed for an assistant to take over the schoolwork so that I could devote myself to congregational work.

It was in the days of the second world war. There was a scarcity of help everywhere. The result was that help did not come. I kept the Light at Tohatchi shining as much as my strength allowed, till the summer of 1944, when I was transferred to a lower altitude to devote myself to translation work.

REV. AND MRS. GARRETT D. PARS
Present pastor at Tohatchi.

This left Tohatchi vacant again. Illness of the workers has been one of the greatest obstacles to the work at Tohatchi. De Groot was able to hold out only one year. The Rev. L. P. Brink, who came to the field as a young man, in the strength of his life, had to give up after 12 years. Mr. Mark Bouma was handicapped a great deal by illness during his incumbency. I held out longer than any of my predecessors; namely eighteen years, but I also succumbed.

I left the field hoping that soon a successor would be found, expecting that Fieldworker De Boer would continue my work in the district, and also do some work at Tohatchi proper. In both respects I was disappointed. The post remained vacant for almost two years. Moreover, Classis Holland, which had supported the work at Tohatchi for so many years, decided to withdraw that support. The classis transferred Brother De Boer from fieldwork in the Tohatchi district to city mission work in Holland, a few months after I left.

During the two years of vacancy the Rev. J. R. Kamps in his visits from Rehoboth kept the Light shining as much as his other many duties allowed; Brother Louis Henry, a native worker, gave part-time service in the northern part of the district, but without a doubt, the work has suffered a severe set-back during this absence of a resident worker.

LOUIS HENRY AND FAMILY AT NAHASELULTY

But the Great Shepherd of the sheep decided that Tohatchi should not remain vacant forever. He inclined the heart of the Rev. Garrett D. Pars of Vancouver, B. C., Canada, to accept the call to Tohatchi, extended to him by the Maple Ave. Church of Holland, Mich. That church not only called him but also promised to support him. He was duly installed in that church March 20, 1946. And so a new Lightkeeper has come to Tohatchi. May he have the privilege of seeing the darkness disappear in ever increasing measure in the Tohatchi district.

WILLIAM GOUDBERG

NAHASCHITTY

CHARLEY DAMON'S HOME ON THE RESERVATION

BUILDINGS OF MR. DAMON

REHOBOTH CHURCH

REV. A. POEL
Present Rehoboth Pastor

MR. AND MRS.
J. H. BOSSCHER

OCTOBER 10, 1896 — OCTOBER 10, 1946

A Retrospect

Looking forward, fifty years seems a long time; a backward look makes it appear like a swiftly fleeting shadow. To get started with Indian Missions, many difficulties and trials had to be overcome. After choosing a definite field among the Sioux Indians on the Rosebud Indian Reservation in South Dakota, the missionary became discouraged and was relieved of his charge. This was disheartening not only to the missionary but there was a decided lull in the enthusiasm of the whole Church. Finally, the great day arrived. A new field had been chosen and the first missionaries arrived in Gallup, New Mexico, on October 10, 1896, to labor among the Navaho Indians at Ft. Defiance, Arizona. The Rev. Herman Fryling, recently ordained, and Mr. Andrew Vander Wagen, as his assistant, with their wives, were the first missionaries.

In those days the Board, or Committee for Heathen Missions, as it was then called, consisted of five members as appointed by the Synod of 1888. This committee drew up Rules and Regulations for Heathen Missions. The first article of said rules indicated the obligation of the Church toward missions, according to the mandate Christ gave to His disciples, as found in Matthew 28:19, and Mark 16:15. Then in article eight of the same Rules they expressed how this should be done, namely: (following is a free translation) "To reach the above-named object, necessary information shall be gathered to choose an acceptable field of labor, **and through the building of schools for the children,** as well as **through the preaching of the Gospel to both old and young, the work shall be carried on.** In order to carry out this work as soon as possible, the Committee (Board) will seek suitable persons prepared, or to be prepared, for this work, giving first choice to promising young Indians of good character and adaptability, to be trained at our Theological School at Grand Rapids, as missionaries to their own people." During the years 1888 to 1896, there were two young men in training at the Theological School at Grand Rapids, Michigan, preparing themselves for missionary service. One of these upon graduation accepted the challenge and became the first ordained missionary to the Navaho field. The other, for reasons best known to himself, did not follow the call. Apparently at this time there were no consecrated Indians who were considered material for missionary enterprise. So the best thing the church could do was to send out white missionaries. This they did, looking forward to the time when suitable young men would be found to carry out the program for native pastors, as outlined in the Mission Rules. Before this could become a reality there was much work to be done; and because Navaho language was a severe barrier, all preaching to the older people

REHOBOTH DORMITORY

had to be done through interpreters. This has continued to the present day. This method of bringing the Gospel is very unsatisfactory at best. Although handicapped by not knowing the language, the missionary went about his daily work, trying to reach the lost ones to bring them to the fold of Christ. In all this his task was tremendous. In those days the total population of the Navahos was approximately 26,000; this number has increased until today there are about 55,000 Navahos scattered over an area of 14,500,000 acres of reservation land, with an additional 1,100,000 acres, adjacent to the reservation, and which the tribe occupies. Notwithstanding the great difficulty that confronted these missionaries they were sent to conquer the vast domain of heathen darkness.

Ft. Defiance was abandoned after eight years of labor were spent there, but soon other places among the Navahos were opened: Tohatchi, 1898; Rehoboth, 1903; Toadlena, 1910; Crown Point, 1914; Farmington, 1925; Nahaschitty, 1926; San Antone, 1928: Two Wells, 1929; Shiprock, with Carisso and Red Rock in Arizona, 1933.

So gradually more missionaries came to the field, working in connection with government boarding and day schools, giving religious instruction one hour each week to the Navaho children. They also brought the Gospel to the Indians in the various camps.

In the fall of 1897 mission work was begun among the Zuni tribe, some thirty-eight miles south of Gallup, New Mexico. This work was augmented with a mission day school in 1908 in order to give the Zuni boys and girls Christian training. The Rehoboth Mission Boarding School was opened October 20, 1903. These two schools, no doubt, were established to achieve the purpose of the Synod of 1888, "that through the building of schools, as well as the preaching of the Gospel to old and young, the work should be carried out." Both of these schools have done good work along these lines, and eternity alone will tell the results. From the beginning of our Indian mission work the Synod had in mind the education of the Indian youth, not just to give them an education, but to train and mold their youthful minds in order to give them a better insight into the spiritual side of their lives, and, if it pleased the Lord, that there might come forth leaders to their own people.

In 1910 medical missionary work was started at Rehoboth with the building of a hospital. This work has been a great blessing to many weary souls who came to the hospital for physical healing, and at the same time became acquainted with their spiritual need. Such a work was also included in Christ's command.

Now for fifty years the Christian Reformed Church has spent time and efforts to bring the Gospel to the Navahos and Zunis. You ask: "Are there any results?" Oh yes, a great many results. Again you ask: "Are you fully satisfied with the results?" Oh no, far from satisfied, for if we were satisfied we would have no place here. This is still definitely a mission field. Besides, the field is ripening. It calls for more harvesters. But, alas, the laborers are so few. What a time the Church has had to man the field up to the present time. At this writing there are at least three more vacancies at different posts which must be filled before the field is fully manned, to say nothing about further expansion. Results? What would you expect in your own home congregation if the members heard the Gospel only occasionally and the minister could not contact you or members of your family for weeks or months? What would become of the covenant youth? What becomes of some of them even now?

As I looked over the foregoing paragraph and compared it with the actual facts, when the Christian Reformed Church started missions, I could not help but think there has been little change within the Church. How those first members of the Board prayed and struggled to get men to accept the mission call! One after another declined the invitation to do mission work and ten precious years passed by before the Church really settled down to this important task.

How shall we proceed with the work that had a small beginning but now has grown to much larger proportions? Personally, I think there is much room for improvement from within the Church. Why is it that it is so hard to get workers to carry out the Lord's command? I believe it is time that we ask ourselves this question, that there be a searching of the heart and a rededicating of ourselves to the cause of missions as commanded by the Great Sender. What is being done in your local church to foster the mission spirit? Are you as individuals daily pleading the cause of missions before the Throne of Grace?

How shall we proceed with the work on the field? With renewed zeal, overlooking the many discouragements, taking courage from the progress that has already been made by the grace of God, obey the command to PREACH, TEACH AND HEAL, regardless of the results. The Lord does not promise results, but He did promise to be with us "ALWAYS."

There is also room for improvement in the methods being used on the field, but I believe we are on the right track. However, our efforts should be doubled in camp work. More workers should be placed and more personal calls should be made. After all, if this is not done the work of the schools will not have the desired result. Mission work is a process of education, whether in the camp or in the school. Now that Synod has approved the high school program, so that leaders can be trained from the first lesson in kindergarten to the time they can be ordained as evangelists to their own people, much can be accomplished to remove the barrier which now exists to get to the hearts of this great people of the Southwest. Young men so trained should be given a definite field of labor in which they can do personal work; and if it please the Lord to turn the hearts of the people to Him, there will be a strong forward movement in the native church. Several of these native evangelists could be under the direction of one missionary, who could guide and have supervision over these groups. Under such guidance and direction these groups could work out their own discipline problems and look after the growth of the church.

MR. AND MRS. DICK VANDER WAGEN

When shall these things be? Not in the immediate future. It may take another generation or two. We are praying that God may raise Christian leaders from pupils who are now in school.

Let us as a Church go forth with renewed zeal, praying earnestly for the coming of God's Kingdom among the Navahos and Zunis, so that the darkness of sin may be removed from the hearts of these benighted peoples.

J. H. Bosscher.

REV AND MRS. JACOB R. KAMPS

GOSPEL WORK IN THE HOGAN

To evangelize and Christianize a people the Gospel must reach into the home and we must work and pray for the establishment of Christian homes. Camp work aims to make a big contribution toward this goal. The designation "camp work" may seem a bit strange to those not intimately acquainted with the work. In our work among the Navaho Indians a distinction has long been made between mission work done by traveling from hogan to hogan and the preaching and teaching at mission centers usually established at or near government or mission boarding schools. Mission work from hogan to hogan came to be known as camp work probably because a cluster of hogans is often called a camp or probably because the missionary in carrying on his work so often camped out instead of returning home each day.

Pioneering in this type of work were the Rev. L. P. Brink and Mr. William Mierop who have already gone to be with the Lord. Contemporary with them the Rev. J. W. Brink and Mr. Mark Bouma made much use of opportunities to spread the Gospel in this way. Later Mr. George Oppenhuizen and Mr. Ben De Boer, now engaged in evangelization work in Grand Rapids, Mich. and Holland, Mich. respectively, labored as camp workers among the Indians. At the present time the writer of these lines and several other workers are designated as camp workers. Various Indian assistants such as the Rev. J. C. Morgan and the late brethren, Edward Becenti and Wallace Peshlakai, proved themselves faithful co-laborers for the evangelization of their tribe.

It appears from the foregoing that no definite classification of our missionaries can well be made on the basis of their work and it is not our purpose to defend or suggest any such classification. Camp workers often are called to do some school work and missionary pastors often do some camp work. Several ordained missionaries have served as camp workers.

From the time of our arrival on the field the work in the hogan captivated our hearts. With Mr. Mierop we went to call on Grandma Horn at Manuelito to catechize her in the home of her son, Sam Silversmith. There we tasted our first Navaho coffee and we were introduced in part to the life that has been ours for the past 19 years. As missionary-pastor of the Rehoboth Church (at that time the only established congregation on our field) we went with Brother Oppenhuizen, Charlie Damon and Walter Bitsie to hear the confession of faith of Mr. and Mrs. Joe Capitan and their daughter, Violet, in their own home. With Brother Bouma, at a later date, we traveled over some of the San Antone area in search of some stray sheep. Little did we think that in a few years we would often cross his trail made in the Tohatchi-Coyote Canyon area during his years of service there.

Our present field of work is in the Rehoboth district which extends from Rehoboth south some eight miles to the Zuni mountains, east about seven miles to Wingate Station, west about three miles to the "hog-back" and then northeast about 30 miles to Mariano Lake and northwest some 30 miles to the Arizona line. Bordering somewhat on a line between these northern extremities and at various distances from Rehoboth we find Pinedale, Kit Carson, Pinespring, Tohlbai, Bethlehem Chapel, Rock Springs and other somewhat populated areas. In this district we find Navaho families whose names are written on the hearts of this and former generations of missionaries. Among them are Mrs. Hood, mother of Mrs. Christine Whipple, and Mrs. Haskeltsie, mother of Mattie Green, for many years in glory but whose testimony lives on. Here too was the home of Edward Becenti, whose wife and children are still with us. The names of Livingston, Johnson, Williams, De Groot, Yazzie, Marianito, Cosamero, Francisco and others are suggestive of Dutch, Spanish and missionary contacts and we rejoice that through camp work many of the uneducated members of these families have also received the Gospel and many a faltering Christian was encouraged.

Do you ask about fruit upon this work? Here is a young lad, Keith Begay, who came to know the Lord at the Tohatchi school when Rev. L. P. Brink was the missionary there. Found spiritually lean and discouraged but not hopeless, he was enlisted after some months of intermittent coaching for a life of Christian service. In the China Springs area we came upon Della Brown, known now as Mrs. Mary Francisco. Baptized by Dr. Lee Huizenga in 1914, waves of persecution, temptation and grief threatened to engulf her but the Lord was mindful of her need and today Christ is the head of her home. Tom Thomas broke his leg and found physical and spiritual healing in the hospital. Through camp work this contact became permanent and today he is the backbone of a small group of Christians at Agani-bi-toh. Our groups of believers meeting regularly for worship at Bethlehem Chapel, Nahaschitty, Two Wells and other places are the result of camp work. The names, Haven, Tso, Dennison, Brown, Henry, Damon, Chischilly, Jones, Smith and others remembered today because of their being mentioned by missionaries as students in school or as converts, are found on "believers rolls" established at various places. "Others have labored and I have entered into their labors" is often a camp worker's testimony, but happily too God grants

BETHLEHEM CHAPEL

him to see something of fruit upon his own labors in the way of converts directly from paganism. However, the message brought in church, hospital, home and school must and does work together for the gathering of His own. We covet the prayer of our readers for the work, the workers and our Indian Christians in Navaho-land to the end that an indigenous church may soon become a reality and that this church may be a mighty force in the integration of our Indian people with our American civilization.

Jacob R. Kamps.

REV. AND MRS. J. C. KOBES

THE TOADLENA STATION AND WORK

Although somewhat isolated, Toadlena is one of our most attractively located stations. Lying between our Shiprock and Nahaschitty stations, it is 72 miles from Gallup the nearest town. On either side our nearest Mission neighbors are respectively, 30 and 50 miles away.

The Toadlena village comprises besides the Mission, a Trading Store, a U. S. Indian school and the homes of the school workers. It is located at the base of the eastern slope of the Tunicha (whiteman's pronunciation of the Navaho Toh N'tsa) mountains. There we find the springs which provide the "outflowing waters" indicated in the name Toadlena.

Built upon one of the higher elevations of the village, our Mission commands a rare view of desert territory stretching northward and eastward toward our Shiprock and Farmington stations. Beyond those desert wastes we can see on clear days, some of the Utah and Colorado mountains. With a bit of imagination they may be seen as sentinals guarding the northern approaches to this land of mystery and sorrow.

That view is one of those which has caused our New Mexico Tourist Bureau to call this The Land of Enchantment. It is an inspiring sight with its solemn reminder of the majestic greatness of our mighty Creator.

But that view also carries another mesage. Again and again as we gazed across those miles, we thought, not of the heights and the glory, but of the tragedy hidden among the canyons and mesas of that vast expanse, for there live the Navaho in the misery and helplessness of their sad pagan life. We sometimes look across those miles of desert rangelands of the Navahos and see in them an illustration of that poverty of life found in the majority of the homes scattered across those miles.

There are physical and economic poverty, but the spiritual desolation is the greater tragedy, and all too often the cause of the others.

Through rather intimate contact over a period of years we can see native Navaho life only as mainly a life of sordid hopelessness. Tourists and eccentrics who see only the gaudy display of the pagan ceremonials may exclaim over "the unique contribution to the religious thought of the world" but few of them get to see the real fruits of misery and despair which it brings to its devotees.

But hope has come. The gospel is here. It has been proclaimed far and wide across those miles. The missionary has entered many if not all of those homes. He has instructed children from those homes in his classes at the schools. He has conducted gospel meetings in some of the centers and camp meetings in their mountains. With all that there has come a gradual change in this stronghold of Satan. Some who dwell in that community of darkness have received light and deliverance, and their lives are becoming a testimony against that darkness. Others, though they have not received the light, have found in the message the discovery that theirs is not the good way. Conflicts in the homes between followers of the old and the new way testify of the leavening effect of the gospel.

In our Mission activities we have carried the glad message of the gospel of grace. But our message included, too, the declaration of the rule and dominion of the only true God. His sovereign authority. His holy will. His righteous judgment. His final declaration of banishment, upon all who persist in refusing his call of mercy. All those have been made known upon occasion.

In that message the convicted and penitent found hope, while others found in it a disturbing accusation as they cling to the deceptions of the false way.

The gospel influence has penetrated slowly, but we believe effectually, at this place. Various workers have labored here. Before the Christian Reformed Church accepted responsibility for the field, the Baptist Church and earlier an "Association" rendered a few years of Mission service to the territory. Representing our Church in brief terms of service were Mrs. Ethel Sipe and Mr. William Mierop. Rev. L. P. Brink gave ten years of labor to the district and the writer is now finishing his twenty-first year at this station. In recent years he has had the assistance of Miss Janet Maring and Miss Angie Nieuwsma. Others too have given short periods of service in camp work and care of classes.

Much work was expended upon girls and boys enrolled in the classis at the U. S. Indian schools. Many miles have been traveled to carry the message to the homes. Days and days of effort have gone into the ideal of having a real church service. A Sunday afternoon meeting which was continued for years mainly as a gospel meeting for unbelievers has now assumed the character of a gathering of believers. Though their number is small we now see weekly a gathering of believers in a territory where once there were no religious services except those of the pagan variety. In this small group there appears to be a gradual deepening of a church-consciousness. With that encouragement we seek to extend that influence to a greater portion of those who have confessed faith in our Redeemer.

There are still the weak and erring members of the flock. There are still too many who must maintain their testimony alone in the midst of the heathen family circle and their light is often a feeble flame. But we see progress. There is gratifying faithfulness on the part of a few. Their influence is becoming a testimony for good and we take courage.

Increasing attention is being given to the care of believers and their children and the hope for the establishment of a Christian church as a vital expression of faith and life in the midst of the prevailing darkness becomes brighter. I refrain from mentioning numbers as those are being incorporated in a tabulation for the field as a whole.

Of interest here, is the fact that we are beginning work with a third generation in our church work. At some meetings we have present Christian grandmothers, their confessing children and baptized grandchildren. In that line lies promise of stronger testimony before the paganism of the Navaho world.

Besides the definitely religious work we find that our Mission program demands considerable activity of the nature of social service as an accompaniment of the main endeavor. Deplore it

A. NIEWSMA B. BENALLY SIDNEY NEZ

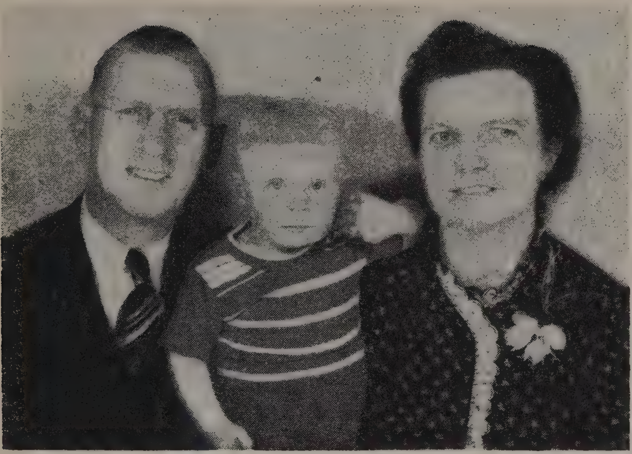
as we may, help of all sorts is sought and given and much time must needs be given to it. Some of it is definitely a work of mercy. Some of it comes to us as a claim upon friendship and an evidence of the goodwill we indicate in our message. Sick are taken to the hospitals. Medicines are sold, given away, and even administered at times. Letters are written for the illiterate. Needy are provided with clothing. Troubled folk are assisted with advice and consolation.

Unreasonable demands upon our time have had to be refused and such refusals have sometimes occasioned illwill. In it all we have had to seek grace to be faithful, efficient, patient and hopeful. There has been opposition. Some of it came from the paganism around us. Some of it from the side of Roman Catholicism and Mormonism. There has been disappointment also. Some who gave much promise fell by the wayside or turned back to the old ways. Some who were apparently faithful were stricken by disease and taken by death. Some upon whom we counted moved away to seek a livelihood by work at distant points.

There also has been victory. There are those who clearly reveal the effectual work of the spirit of regeneration. There are those, though their number is small, who are showing gratifying loyalty to the principles of the Kingdom. They are our hope and joy. In them we see the beginning of a local manifestation of the body of Christ. Here too are the living stones which somehow are to be a part of that temple which is being built as the habitation of God.

Toadlena, the place of the outflowing waters on the mountain-side has become a place from which the living streams of the water of life have gone forth and we begin to see the fruits of divine grace in a land where once the Prince of Darkness seemed to reign supreme.

J. C. Kobes.



REV. AND
MRS. JACOB
VAN BRUGGEN

CROWN POINT

At the center of a crown whose points are mesas jutting out protectively to form a hollow lies Crown Point. Here the Interior Department of the United States government has a large boarding school for Navaho children, attended by more than three hundred pupils each year. A new sixty-five bed hospital was erected in the year 1940. This hospital is in charge of two doctors and a competent staff of nurses. On a hill behind the Government Agency you will find a jail which, fortunately, is not occupied very often. Besides these government buildings with the necessary houses for the federal employees, you will find two trading stores where the Navajos for miles around do their trading. In such a strategic place, it is natural that the Christian Reformed Board of Missions decided to establish a mission post.

As one peruses the secretary's book of this church, some very interesting facts are to be found. The Crown Point-San Antone Christian Reformed Church was organized the 24th day of April, 1929, with the Rev. J. Bolt and Mr. H. Boyd elected as elders, and the brethren Jose Largo and Vern Freeland elected as deacons. At the Synod of 1930, the secretary of the Mission Board could report: "We should also state here, gratefully, that the generosity of a sister, member of one of our Muskegon churches, enabled us to have a much-needed and suitable chapel erected at Crown Point." Then we read in the report of the consistory, dated April 6, 1930: "Sixty-six young people presented themselves before the consistory to confess their faith in the Lord Jesus. All were accepted." That is a record never repeated at one of our churches on the Navajo field. Ever since the organization of the church as the church books reveal, the "little white chapel" has witnessed many a communion service and several people have been baptized in it while many others have made profession of faith.

As in all mission work, the emphasis is upon the one true God and His wonderful love, yet personages are bound to enter the picture. The Crown Point field is no exception, for to many today the names of Rev. and Mrs. J. Bolt are identified with this mission post. After the Rev. D. Muyskens was here for a short stay, the Bolts (as they are affectionately called) came to labor at this place for twenty-five years, beginning their work in the year 1914. Those early days were the times of the pioneers, as Crown Point was called the end of the road at that time. To go to town with the horse and buggy was an all-day trip, as the way led either through Satan's Pass or over the mountain at Marianna Lake. Large quantities of food stuffs had to be hauled at such a time, as Gallup was too far for a weekly visit. Only the older generation will be able to visualize what these early missionaries had to endure as the newer generation has never been without all of our modern conveniences. In the face of all these difficulties, however, the Lord has blessed Rev. and Mrs. J. Bolt in their efforts, and we praise the Lord for what He has permitted them to do.

After carrying on this work for twenty-five years Missionary Bolt resigned in the fall of 1939, and in that same year the Rev.

STAR LAKE BUILDING

SAN ANTONE CHAPEL

J. Van Bruggen came as his successor. As much of the missionary work at Crown Point is associated with giving the children at the boarding school religious instruction, and as both Mr. and Mrs. Bolt were active in teaching these children, the Mission Board felt it wanted another couple who "could fill the shoes of the Bolts." Mrs. J. Van Bruggen has been assisting her husband in the religious teaching of the children as well as in other matters just as the previous mistress of the manse has done. Though two children have entered the Van Bruggen home, yet Mrs. Van (as the Indians always say) continues to teach as heretofore.

At Crown Point the first native team, consisting of Louis Henry and Joe Yazzi, was employed in the fall of 1939. These two Christian men went out doing camp work in this vast territory. Unfortunately, the Board was in dire need of a man for the Red Rock post, and Louis Henry was asked to assume responsibility for that field. Thus the native team was abandoned before we could get any results as to its value. Joe Yazzie continued to be the interpreter at Crown Point until he was called into military service. Alfred Becenti has been the interpreter the last six years, and on two different occasions has been part of a new native team of workers, the other man being Benny Henry. If our present plans materialize, we shall have these two men function on a permanent basis, permitting the Gospel to be proclaimed by the Navahos themselves. This is the ideal for which we are always striving as missionaries.

That the Lord has blessed the efforts of His servants at Crown Point is evidenced by the number of native Christians who faithfully attend the services each Lord's Day, and who also seek to show their Christian life in their own simple way. Today, thanks to the saving power of our triune God, we not only have some Christian families but also several individuals who have definitely chosen to stand with their Lord. May the prayers of God's people be answered so that we can experience the joy of the apostles: "And the Lord added to the church daily such as should be saved."

This part of the Navajo field is shaped like a broad-based triangle with San Antone and Star Lake at the extreme points and with Crown Point at the apex. It is for this reason that the missionary at Crown Point is responsible for the two other fields above mentioned. Continuity is necessary for success and lack of continuity is a distinct hindrance to the work. That fact is well attested here. At Crown Point the work has gone on uninterruptedly for thirty-two years, Mr. Bolt having worked here for twenty-five years (1914-1939) and Mr. Van Bruggen for more than seven (1939 to the present). Here the people are contacted regularly and with the Lord's blessing. Would that the same could be said of San Antone and Star Lake, but the very opposite must be stated. Witness the number of workers at San Antone from 1928 to 1944—Mr. H. Boyd, Mr. M. Bouma, Mr. G. Oppenhuizen, and Mr. G. Vander Meulen. Since July, 1944, no missionary has been located there. The same sad truth must be related about Star Lake. At first Mr. A. Vander Wagen labored there, and after a few years the Mission Board asked Synod for authority to station a full-time missionary at this place. Sherman St. Christian Reformed Church agreed to be the calling church. Mr. Bert Pousma divided his time between Star Lake and Farmington. Then Rev. J. Vander Meer served for less than two years. After him came Mr. H. Buikema who labored there for ten months. At present the Mission Board having no men at either San Antone or Star Lake asks the "Crown Point missionary to keep his eye on these two vacant mission posts." This is not stated to be critical of the Board as it also feels keenly the lack of man-power. Nevertheless, this request is well-nigh impossible, for to do so means to travel east twenty-five miles, west thirty-five miles, and north seventy-five miles. "And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" May the day soon come when we have two consecrated workers at San Antone and Star Lake to bring the unsearchable riches of the only Savior to these people so that many more may be transferred from the kingdom of darkness to the kingdom of light.

As one looks back over the years, as is natural on an occasion such as this, he thinks of the heartaches and the disappointments but also of the marvelous and mysterious ways of the Lord in redeeming lost souls. This is not man's work. It is the Lord's work, and we are only His humble servants. It is as the Bible tells us: "Not by might, nor by power, but by my Spirit saith the Lord your God." Our prayer is: "O continue thy loving kindness unto them that know thee: and thy righteousness to the upright in heart. Let not the foot of pride come against me, and let not the hand of the wicked remove me."

Yours in His service,

J. Van Bruggen.

FARMINGTON MISSION BUILDINGS

REV. AND MRS. HERMAN J. SCRIPSEMA

FARMINGTON

The Farmington field is in the form of a triangle, with headquarters at Farmington, a town of about 4,000, located at the apex in the north.

The equipment consists of a brick dwelling for the missionary's family; a brick building, part chapel, part garage, and part study for the missionary; a brick interpreter's house; a frame house used as a Navaho USO during the war; and an adobe three-room camp house for itinerant Indians.

It is twenty-six years ago that the late Rev. L. P. Brink began laboring with the Navahos in this territory. He had the very helpful assistance of a native Christian, now the Rev. J. C. Morgan. Together they traveled far and wide, making disciples and baptizing them. Fruitland, Kirtland, Burnhams, Gallegos, Bisti, Otis, Kinnebito, Lybrooks, Blanco Canyon were among the places where they preached the Gospel. They also inaugurated Bible classes in the Government Schools. One such open door was the Ute Vocational High School at Ignacio, Colorado, an opportunity they dared not refuse.

During the sickness and after the death of our beloved missionary, L. P. Brink, in the early thirties of this century, Mr. Morgan carried on the missionary work alone. Then in succession came the Rev. N. De Vries, Rev. H. Rikkers, and Mr. Bert Pousma. All left their mark upon the Lord's harvest.

Not long after Mr. Brink's death Mr. Morgan separated himself from us, and with his going we also lost the Fruitland-Kirtland-Burnhams area.

Today our Farmington field covers an area of about 2,500 square miles, inhabited by 4,000 or more Indians. Their hogans are visited, classes are held with the school children, and meetings are held in the chapel and at two Trading Posts.

It takes a long time to become acquainted with a field as large as this one, but it is not long before it becomes apparent that this is not a pioneer mission field. Wherever one goes to bring the gospel in our Farmington Mission territory, whether it be at Jim Councilor's or near Farmington, one sees the work of our faithful missionaries of the past. There are the Navahos who knew them, there are the Navahos who learned about God from them, there are the Navahos who confessed Christ and were baptized by them.

But, neither must it be concluded from this that the mission work is done. If one per cent of those to whom we must preach have been baptized, it does not follow that these scattered covenant children have been gathered into a church, or churches.

By the grace of God much work has been done, but very much and difficult work remains. Besides all the camp work, these nomadic Christians must be found, they must be educated and led into the truth concerning the church itself, they must be taught its doctrines, its offices, and its discipline. The unity of the body of Christ must become evident. Regularity and loyalty must be learned. All this remains to be done, and with the help of Him who has all power in heaven and on earth we or our successors hope to do it, that the church in Navaho Land "may grow up in all things into Him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. 4:15-16 — H. J. Schripsema.

MELVIN CHAVEZ AND REV. AND MRS. J. B. SWIERENGA

TWO WELLS, NEW MEXICO

Two Wells, New Mexico, is about twenty-five miles southwest of Gallup and about thirty miles southwest of Rehoboth, in a large Navaho territory.

A former missionary tells us that the Indians dug two wells here in the early days and planted some trees around them. For many years the Navahos came from all directions to water their sheep and take some along for home use; consequently it got the name, Two Wells.

At Two Wells is a trading post as well as our mission. The mission buildings were erected in the year 1929 under the supervision of Mr. Wm. Mierop, who was known as "the slim missionary." He had done considerable camp work in this area, and was intending to live here. But God's plans were otherwise and He took Brother Mierop home in September, 1929.

Since that time the Dennis Ave. Sunday School of Grand Rapids, Mich., dedicated a large bell to the memory of Mr. Mierop. We ring this bell on Saturdays to remind the Navahos that the next day is Sunday. We ring it twice on Sunday before the meeting as a call to worship.

On March 23, 1930, Rev. J. W. Brink took up the work at Two Wells. He was the missionary pastor at Rehoboth from 1912 to 1925 and as such had brought the gospel to some of the hogans in this district.

On Nov. 16, 1931, Rev. C. G. Hayenga moved to Two Wells and two days later was caught in the grip of a snow storm that stranded him for weeks. But since a large number of Navahos found shelter in the basement of the parsonage, Brother Hayenga had a chance to tell them of Jesus the Light of the World.

In 1933 Mr. Hayenga moved to Gallup but he worked at Two Wells also for the next two years. Then in September of 1935 Mr. Mark Bouma took up the work and remained until 1940. Missionary work was not new to him, for he had worked at Rehoboth, Tohatchi, and San Antone before he came to Two Wells. He would not have left Two Wells if it were not for the fact that he was forced to do so on account of his health.

Next in order of missionaries was the Rev. F. Vander Stoep who labored here from 1940 to 1942. Then he moved to Shiprock, New Mexico, where he still holds the fort.

After Rev. Vander Stoep left, the Rev. Nicholas De Vries came in August, 1942. However, his stay was short for in February, 1943, he became a chaplain in the U. S. Army. In the short interval between Mr. Vander Stoep's leaving and Mr. De Vries' coming, Mr. G. Vander Meulen conducted Sunday meetings at Two Wells.

Two Wells was vacant from February, 1943, to the time of our arrival on Nov. 9, 1944. During this period Two Wells was practically neglected. And it was with the mission as it is with a garden—the weeds get the upper hand when no one cares for it. During more than one and one-half years of vacancy some of those who used to attend the meetings lost interest, and it is difficult to win them back. The ideal would be that when a man leaves a mission post another would take over immediately. But that means that we need more workers. We ought to work and pray that this ideal may be reached, for while the mission is vacant the devil continues to work through the medicine men and in other ways.

During the seventeen years since Two Wells has become a mission station the work has been largely that of visiting the hogans. Before the buildings were erected, all the work done in this district was camp work. Since, as a rule, the natural man is not interested in the things of God, he will not come to a meeting where the gospel is brought unless he hopes to receive some material benefit in the form of something to eat, medicine, a ride to town or to the hospital. Therefore we must go to them and bring the message of sin and salvation.

To do this it is necessary at times to travel long distances over very rough roads, through deep arroyos and over high hills. Sometimes the roads are covered with snow. Then again they are muddy.

And in the summer some sections are so sandy that a car cannot get through and it becomes necessary to let the car stand and walk to the hogans.

Often the gospel is brought in a very informal way. A circumstance or a remark will remind us of a truth in God's word which gives us an opportunity to present that truth to them.

They must be taught the simplest Bible truths such as: There is only one God, He made all things, He is almighty, He is everywhere, He understands all languages, etc. We always seek to point them to Jesus the Mediator in order that they will know that there is a way of being reconciled to God.

Besides our camp work we have regular meetings on Sunday mornings at Two Wells and on Sunday afternoons at a camp about ten miles away where there are a few Christians. During the school season we go to the Day School once a week and bring the Bible stories to the children.

We now have a Believers Roll at Two Wells consisting of ten adults and thirteen baptized children. We hope that this will some day develop into a strong church of our Lord Jesus Christ in this community. Let us pray that God will bless to that end.

Yours in His service,

J. B. Swierenga.

NAVAHO BOYS

REV. AND MRS. C. G. HAYENGA

GALLUP, FORT WINGATE AND IYAMBITO

Dear Mission Friends:

In your thoughts imagine that you are visiting me in Gallup, New Mexico, the Indian Capitol of North America.

We are walking down the main street of the city of Gallup, and we see Indians in the stores, on the streets—yes, every where we look there are Indians. In your mind you are sure that I must have a very large Indian congregation in Gallup, but that is not the case. Most of the Indians we see are from the reservation, and live miles away in every direction. Many of them live within our Christian Reformed territory, where our own missionaries hold the fort. They are in town for business reasons, trading their blankets, jewelry, etc., for food and clothing. As we turn the corner we see many ponies, wagons and cars—their means of transportation.

You ask the question, "Do you work with these Indians?" And I answer in the affirmative, "Yes, I do personal work with them, and tell them about their only hope in life and death, and I encourage them to attend church services on the reservations, conducted by our faithful missionaries."

Almost every Friday and Saturday evening—far into the night—I am on the streets, in the stores, hotel lobbies and restaurants where Indians gather, witnessing for Christ. Should they plan to stay over night I try to find suitable sleeping rooms for them.

I try to help them as much as I possibly can. I also visit the Indians in the jails, and the sick in the hospital.

You will want to know why we have the "All Indian Tribes Mission," on Strong Street. If they are all from the reservation, then why this Mission? Many of the younger people come to Gallup for work, and we also have a number of families who are permanently located here. The men find work in garages, with the railroad, warehouses, cafes. The girls work in restaurants, Harvey House, stores, and in homes throughout the city. It is to this group that we particularly minister through our Strong Street Mission. I visit them in their homes—they always welcome me—and since many of the Indians are far from their own home localities, and may be homesick, we try to have the atmosphere of the chapel home-like. We never fail to impress them with the fact that this chapel is their very own.

Shall we visit the chapel? Isn't it attractive? Stucco-faced adobe building, fitting into the Spanish atmosphere of the great Southwest. What a nice auditorium for Gospel services! Adjoining it are a lobby and kitchenette. Every Sunday evening we meet in this chapel for services. After the service we often meet for some refreshments. Then we take the mothers, with their babies, and the young women who are afraid to be on the streets alone, home in our car. Quite often we celebrate birthdays and have social events in the chapel lobby.

Perhaps you ask the question, "Is this type of work being blessed?" Yes, the gospel is brought to many on the streets as well as to those who come to the chapel. What an opportunity

GALLUP CHAPEL

to witness for the Master! We need to help our Indians to meet the temptations that come to them in Gallup. When Indians do get into trouble they often come to the house or telephone for me. I am always willing to help them—day or night.

Again the question, "Isn't this sufficient work for one man to do?" All our Christian Reformed Missionaries are more than busy—and besides this work in Gallup I also have the work at Ft. Wingate—fourteen or more miles away where the Government has a large Indian school for both boys and girls.

Jump into my car and we will drive to Ft. Wingate. As we pass the Gallup post office I mention the fact that every Sunday morning, exactly at 9:20 a. m., I stop at the post office to pick up Indians living in Gallup who desire to worship at Rehoboth, Ft. Wingate or Iyanbito. We have no Sunday morning services in Gallup, for at 10:00 a. m. I must be at Ft. Wingate. Look! There is Rehoboth Mission! I stop here every Sunday morning at 9:35 to leave those who want to worship there, and pick up a student who interprets for me at Iyanbito. And now we are at Ft. Wingate! What beautiful buildings, large trees, and what a large assembly hall where we have our services! Isn't the Government good to us to let us use this room and also the class rooms for our services? Every Sunday morning we have a brief opening service, then we go to the various class rooms for Sunday School. I think much of the success of this Ft. Wingate work is due to our consecrated workers at Rehoboth who help so faithfully. Then every Wednesday evening I have the entire Protestant Indian group gather in the Assembly Hall. I give them catechical instruction, explain portions of the Bible to them and bring heart to heart messages. Here there is also a Government Hospital where we visit our sick Indians, and find opportunities to bring them the Word of Life.

You again ask the question, "Is this work blessed of God?" Most assuredly, for almost every year students are led by God's Spirit to desire baptism; many become earnest seekers and in God's own time will make confession of their faith. What an influence for good they will be when they go back to the reservation! Often when I am on the reservation, or in Albuquerque, Flagstaff, Grants, and Phoenix, and other places, I see Indians with babies in their arms come to me with a smile on their face, saying, "Don't you remember me? I went to school at Ft. Wingate. I was in your Bible class." I greet them with a hearty hand-shake and ask them whether they remember anything we tried to bring them about their soul salvation, and many times they remember the Bible story or message brought them.

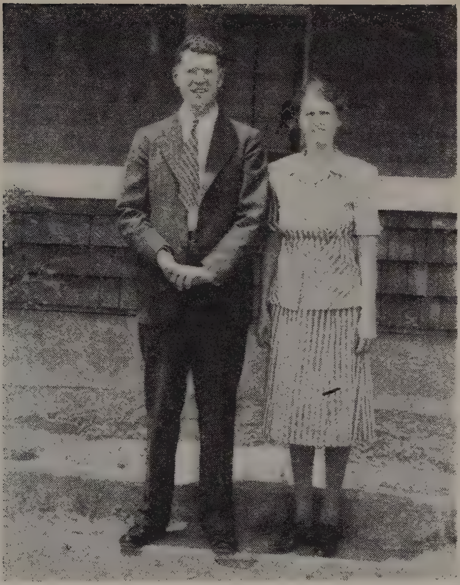
Now my dear visitor, I am sure you will say, "This surely is all the work you have to do." But wait, we must go to Iyanbito, seven miles farther, where we have services every Sunday near the beautiful redrocks. And here we are at Iyanbito. The Government has a small day school here, and I look to the student for help to interpret my message. Here the chapter house, which is also the school house, is used for our services. Some years ago this room was crowded with Indians for our services, and still many Indians attend, but since the large gardening companies in Phoenix and Blue Water hire so many Indians the services are somewhat smaller, though still well attended. The older Indians here are some of our first Rehoboth students, and they and their children constitute "Iyanbito Believers Roll." Surely the work at Rehoboth

A DEMURE MAIDEN

was not in vain. There is a fine Christian spirit here, and you should hear them sing the "Jesus Songs" in Navaho.

Instead of making this an imaginary trip, why not a real trip? Why not come to the Mission field and go with me on Sunday, and during the week, and experience in a very personal way the blessings of God. God bless you all!

C. G. Hayenga.



REV. AND MRS. F. VAN DER STOEP

THE SHIPROCK AREA

Shiprock lies in the northwest corner of New Mexico, on the San Juan River. From the river enough water is drawn to irrigate a narrow strip of land on the north bank about twenty miles long, comprising about 4,000 acres. These acres are divided into some 350 small farms operated by our Navaho people. In the center of this strip lies the village of Shiprock, where there are three trading posts, a garage, hotel, a government hospital, three missions, a public school, and a large government boarding school, together with several dozen residences. To the southwest, fourteen miles away, the beautiful, enormous rock from which our village takes its name rises to a majestic 1,800 feet above its desert plain. Forty miles in the same direction are the Chusca Mountains; to the south fifteen miles away is the Table Mesa; thirty miles to the west are the beautiful Carissos; nine miles east is the Hogback hill that covers an easily accessible vein of coal of excellent quality mined by Navahos; and to the north lies Mesa Verde and the sphinx-like Sleeping Ute. The operators of the many little farms usually have winter homes on the desert, some thirty and forty miles away. It is on these little farms that our people raise grain, hay, and fruit, which, together with their little flocks of sheep, comprise their chief subsistence. At present a survey of the lands south of the river is being made, which if developed, will place twenty times the present acreage under irrigation and will more than quadruple the Indian population in this territory.

In this large area our church maintains three mission posts—Red Rock, Shiprock, and Tees Nas Pas (Carisso), besides being responsible for the large territory in Utah, 65 miles to the northwest, called Aneth. Here is a day school, a trading post, and the ruins of a once well equipped mission school, abandoned many years ago.

Mission work in the Shiprock area began about fifty years ago and continued somewhat haltingly, as missions often do, until about thirty-five years ago when the Presbyterian Church took over in a large way. The first missionary, a Mr. Napp, later a missionary in India, was succeeded by Rev. C. L. Campbell, who remained here for over twenty-five years. Under him the work developed in a highly commendable way. A large, serviceable, brick church and a parsonage were erected. Much good work was done by him among the children who came to the Boarding School, as well as by Miss Ethel Chamberlain, who is still with us, and in the camps by native assistants, Messrs. Allen Neskai and Boyd Peshlakai. During Mr. Campbell's time over three hundred young men and women were baptized, a number of whom still live in and about Shiprock. A few of these are on our Believers Roll and several more are members of the Navajo Christian Fellowship Church, of which Rev. J. C. Morgan is pastor. Mr. Morgan was formerly the able assistant of our beloved late missionary, Rev. L. P. Brink. Although he is not as well as he formerly was, he still carries on independently in the work which he did before the death of Mr. Brink.

It was mainly through Missionary Brink's efforts that the Shiprock-Red Rock Tees Nas Pas field was transferred to our Church by the Presbyterians. The depression had made some retrenchment desirable for the Presbyterian Church and the Northern Jurisdiction, as it was called, became our mission field for a negligible consideration.

The depression had left its mark upon the church building. It was again through the unmeasurable energy of Mr. Brink that "breaches in the house of God were repaired," and the building restored to its former beauty. On Nov. 1, 1935, the building was rededicated to the service of the Lord. Mr. Campbell stayed with the work another year, when he was succeeded by our own Rev.

H. Rikkers. After more than five years of what was intensive work according to numerous evidences, Mr. Rikkers was succeeded by Rev. J. R. Kamps, who labored here under a temporary assignment until June 7, 1942, when the present missionary was installed.

The work at Shiprock centers largely around the Boarding School. Regular services are held every Sunday, attended by school children and whites and natives of the village. Sunday School classes and week-day classes are held regularly. In these Miss Chamberlain takes an active part. Until last year the number of school children at Shiprock for whom we were responsible numbered between 250 and 300. Last year this number was considerably reduced because two of the forty-year-old dormitories had to be abandoned. From present indications it seems that we are to have these replaced and before long we expect a much enlarged school here. This school work is very much worth while. The young people are regular in attendance. The Gospel is presented to them through preaching and through systematic instruction. We know that many have been reached and a number have accepted Christ as their Savior and King. There were eleven during Mr. Rikker's ministry—one an old man who is now 77 years old and attends church regularly, walking four miles each way to attend. During our ministry, forty-five were received through baptism, two upon confession of faith, and four infants were baptized. Some of these have been transferred to other churches or Believers Rolls and several others were received during the time of our ministry. At present our membership consists of fifty-one adults and eleven children.

Beside the school work and the work that centers around our church and in the hospital, there is a large field for camp work. In many ways this is an attractive work. The people live close together on their little farms much of the year and one does not need to travel far to reach them. It has its demerits, however, since often they are busy with their work or are off on other pursuits for which such a community as this gives much opportunity. The field is, moreover, more extensive than our present force can take care of. Not only do we have the farming area, but there are numerous families living on the desert many miles in all directions, as well as many in the village itself. The latter are chiefly Miss Chamberlain's responsibility. Several full-time workers could easily be kept busy in this field. In fact there were four during much of the time the work was conducted by the Presbyterian Church before the depression led to retrenchment.

At present our duties are even more extensive since the Red Rock post is unoccupied. For some time natives—Messrs. Louis Henry, John Tsosie, Geronimo Martin, and Edwin McKenzie—worked this field, not without blessing. The war however took many of our natives out of our employ, and Red Rock suffered as did other posts. Edwin McKenzie, our interpreter, has been working there six or eight days a month and we hold a Navajo service there every Sunday afternoon in a well built chapel. During the school year we have spent one day a week there conducting classes at the Government day schools — one at Red Rock and one at Cove, beautifully nestled in colorful mountains. There is a six-room house at Red Rock, occupied at present by the Christian Redhouse family. Mr. Redhouse is uneducated but does some mission work. He always accompanies us or Mr. McKenzie in our work and this has been a means of training him. He has a son who is interested in Christian work, and we expect him to enroll in our Native Training School next fall. The Red Rock field is an attractive one. The people are friendly and not hurried, and many are interested in the Gospel. We hope and pray that before long the Red Rock post will be occupied by some one who is capable and desirous of bringing the Gospel to lost sinners.

The Aneth field, which has a day school, is also part of our responsibility. It is a large, desert territory, and the six hundred or more people who live there are poor in this world's goods and in the knowledge of the Gospel. A large part of this field cannot be reached except on horse-back. Many, however, come to the school and trading post, and can be reached there. Our trips out there have been infrequent during the past two years since the school was a war fatality and the people were harder to reach. This fact, the press of other duties, and the great distance have made the work less effective when we did go. The school may reopen soon and that will require weekly visits from us again.

Our Carisso field is centered in the little village of Tees Nas Pas. Here there is a trading post, the house and office of a district supervisor in the Indian Service, several employees' houses, and an excellent day school which is becoming a boarding school. Our mission consists of a small chapel and a missionary home. This was formerly an interpreter's house, the parsonage having burned down. Since this house was too large for an interpreter it was dressed up a bit and is now the missionary's dwelling. All this little village lies in a canyon looking up to the lofty Carisso Mountains. This field, too, we have taken over from the Presbyterian Church. The work here includes classes with the children during the week, two services, one in English and one in Navaho, on Sunday, and a Sunday School class for the school children who board at the school. Besides this a meeting is held at Biclabito, twelve miles east. There is also a day school at Biclabito, which has been closed during the war. When it reopens there will be week-day classes with the children. The Tees Nas Pas field is not as extensive geographically as some fields are but it is well populated and has all the work one man can do. A number of the converts won at the Shiprock school are from Tees Nas Pas and Biclabito testifying, we believe, to good ground work done by the missionaries who labored there. This also gives promise of a future in this field. As these return to their homes they will, under God's blessing, form the nucleus for a native church. Two of these converts give promise of becoming future missionaries. One expects to enroll in our Native Training School next fall.

The Tees Nas Pas field is a promising field. Our Navaho people are friendly progressive, and they think well of our mission. Mr. David C. Boyd is our present missionary there. He was preceded by Rev. H. J. Scripsema, Mr. C. B. Vander Hart, and Rev. T. C. Van Kooten. Mr. Jack Morgan, a nephew of Rev. J. C. Morgan, is the interpreter.

Our mission work in the Shiprock area is the most recently acquired Indian field of our church. It is only a little over ten years old, which makes it rather young compared to the other work that now celebrates its fiftieth anniversary. However much work has preceded our entrance upon the field, and with what the Lord has permitted our missionaries to do here, there has been much labor in the spreading of the Gospel. Still much remains to be done. We have not yet reached the full time of harvest, but we are hopefully expecting. In the meantime, we need more missionaries to sow the seed and to be ready to receive the harvest, which may God grant us soon.

Pray for our work! Pray for all our Indian work! Pray for our work in Afica, China, our Hebrew and our city missions! Pray for all, neglect not one of them! Yes, pray for all the Kingdom causes God has entrusted to us. Remember our Christian schools, and in your prayers relate this cause to our mission work. It is from them that our future workers in the Lord's cause must come. May God raise up men and women from among those children to hear his call to work in his vineyard! The world has reached its evening. Dare we lie down to rest before His work is done?

F. Vander Stoep

MR. AND MRS. DAVID C. BOYD

* * *

MISS ETHEL
CHAMBERLAIN,
Bible Woman,
Shiprock, N. M.,
1938.
Present Worker.

Mrs. Edward Henry and Rev. Wm. Goudberg engaged in translation work.

FRUIT ON OUR MISSION WORK AMONG THE NAVAHO INDIANS

Having been asked to write an article on the above subject for our semi-centennial book, I do so with a great deal of hesitation. I hesitate because the times in which we live, and the present conditions on our Navaho Mission Field, are not favorable for fruitbearing. Picture a farmer who has spent much time and effort in clearing his field, plowing the ground, sowing and irrigating. Suppose further, that his farm suffered first from killing night-frosts in early spring, next from heavy floods in the rainy season, and finally was visited by a cyclone in late fall. Such a farmer would hesitate to talk much about the fruit of his farm. He would rather wait for a normal year.

The Promising Past

Some such picture comes to my mind when I face the task of writing about the fruit of our mission work among the Navahos.

There was a time, about ten or twelve years ago, when we could paint a much rosier picture than we can now. At that time the churches on the field gave hope for the future; native consistory members received valuable training by doing the work of the consistory as fellow-workers of the missionaries, a few times even representing these churches at classis and synod. In the year 1934, a petition came from these four churches to Synod requesting organization as Classis New Mexico; and even though this was turned down, it showed that the churches on the field had the forward look. In those days it could be reported that as many as forty-five hundred Indians had attended the services of the Christian Reformed Mission Posts during one Christmas season. There was great rejoicing, for not only did we have the usual harvest of school children, but there were reports of adult baptisms, not a few. There was splendid co-operation from the Government. School-children and government employees were encouraged to go to church, the latter often functioning as Sunday School teachers. The missionaries had the unparalleled opportunity of bringing the Gospel to the next generation of the Navahos in the Indian schools, not only once a week, but almost as often as they desired. The number of campworkers was on the increase, and the number of hogans where the feet of them that bring

MR. AND MRS. EDWARD HENRY

Good Tidings went, became constantly larger. At Rehoboth we had our own school from which we especially expected our native workers to come. Many a sick Indian heard the story of the Great Physician, not only in the government hospitals, but especially in our own hospital at Rehoboth. Navaho medicine men spoke of not taking on any more apprentices. Even the older Navahos realized that their religion was a primitive one, to be replaced by something better, and the Government discouraged Indian ceremonials.

Paganism Glorified

Then . . . like a cold blast . . . came the Collier administration. Mr. Collier, the new Commissioner of Indian Affairs, asserted that he wanted to leave it to the Indians whether they wished to become Christians or not. The fact is that he openly encouraged the Indians to cling to their "beautiful" religion. The Navaho council was told: "We white people have nothing to give to you Indians . . . Our culture is a disintegrating thing. Yours is an integrated culture. You must do your best to preserve it." We always tried to keep our Christian Indians away from the pagan ceremonials, now they were brought there in government trucks. Things became so bad that a former Indian service employee exclaimed in the MISSIONARY REVIEW OF THE WORLD, "Missionaries of all denominations working among the American Indians are meeting such obstructions in their work as have not been encountered for more than a century past."*

Is it a wonder that the pagans rejoiced and that the number of pagan ceremonials with all the immorality and drunkenness that go with them, was greatly multiplied all over the reservation? Is it a wonder that those who were following Christ from afar, were thrown into confusion and bewilderment? Is it a wonder that the soil was ready, when seedlings of the Peyote cult were transplanted to the Navaho reservation? It offered a syncretism of the old and the new religion. Moreover, and not the least, it brought escape in glorious visions and following stupor. Does it need to surprise us, that under such conditions our weaker Christians often lapse, that even our stronger Christians are at times beset with doubts, that religious fervour in many hearts is chilled, and that we hesitate to write about fruit-bearing?

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*The late President Roosevelt supported Collier in his views regarding the Indian Religions. In his acceptance of Collier's resignation he wrote about the many things his administration is supposed to have done for the Indians. He boasted that we had encouraged him "to revive and continue his own Indian culture;" and that, "we have protected him in his religion." (January-February number of INDIANS AT WORK pg. 5.)

Sheep Reduction

Another obstacle to our mission work during the Collier administration, was the sheep reduction program. In order to save their pastures, the Indians were ordered to decrease their flocks. This robbed them of some of their income which in many cases already was pitiably small. Without going into the merits and demerits of this program, suffice it to say, that it led to great distraction among the Navahos. Hatred against the government officials increased, flaring in some instances into open resistance. These troubles did not increase the love of the Navahos for the missionaries either, even though they were in no way to blame for them.

In order to compensate for the loss of income due to the sheep reduction program, the Government created work for the Navahos. Many day schools were built; huge erosion control projects were undertaken. At Mexican Springs, for instance, some five hundred Indians were working at an erosion project. This work-program brought about that the Navaho population, which was never very stable, became even more fluid. Many became migrant workers moving from one project to another. Others, working at these projects, moved back and forth during the weekends. Much of the Sunday was spent in travel. For many church attendance, which had never been very regular, became even more irregular. It became increasingly difficult for the missionary to stay in regular contact with his charges. A field, in order to produce fruit, must be regularly cultivated and watered, but what can a farmer do when he cannot get at his plants?

World War Number II

To culminate it all, there came the catacylsm of World War number two! Most of the returned students whom we expected to be leaders in the church were drafted and scattered all over the globe. We were compelled to close our training school for native workers because our students had to go to war. Of the rest of the Navahos, thousands were drawn into the vortex of war work, with the result that Navahos can be found in many states of the Union today. Many have become migrant workers in vegetable gardens at Bluewater and Phoenix, and can be found there even now. The Navaho Mission field is much like a farm which has been struck by a cyclone, scattering the fruit in every direction. All this makes it well nigh impossible to give a fair appraisal of the fruit of mission work on the Navaho field.

Now the war is over and we are in the period of reconversion. Many young Navahos have come back from the various battlefields of the world. They have learned to kill, to destroy, and to swear. Other Navahos have returned from war work in which they were engaged. They all have come in closer contact with the white race than they ever were before. On the whole this contact has not been beneficial. Altogether too many of our returned students, of whom we had great expectations, go back to the "blanket," never feeling really at home again in their own environment and yet out of place among the whites. They are spiritually, doubters; mentally, frustrated; physically, addicts to white man's vices as well as to their own; often, moral wrecks. They become characters upon which modern novelists seize with great glee, when they desire to picture all the attempts to Christianize the Indians, as a hopeless task. It is true, some have received benefit from Christian influences with which they came in contact. There is also indication that, for some at least, there is an awakening. The old inertia and lethargy is being shaken off. There is today much clamor for the right to vote; for more and better schools; for better health protection; and irrigation development. Back of this clamor is, no doubt, the push of some interested whites. There is much good in this movement, but if it will lead to further secularization of the Navaho, it will not foster fruitbearing.

Of course, it may be said, that the Lord will call his own, no matter what the outward circumstances may be: that the Lord will add to His church such as should be saved, no more, no less. The elect among the Navahos will be gathered in, despite hostile officials and the war, yea, even by means of them though we cannot see that now. We believe in the perseverance of the saints. In the last analysis it is God that giveth the increase. None the less, a believing farmer will work with might and main, even though he is fully aware that he will not have a bushel more fruit than the Lord has planned for him. So, also on the mission field.

Number of Converts

What do we mean by fruit on mission work? We cannot weigh it, we cannot measure it. Yet we can endeavor to determine it in some ways. In the first place we can count the number of converts. Statistics have some value. The Bible also gives statistics. It speaks about 3,000 and 5,000 converts. According to 1946 Yearbook we have in Navaho land 859 members on our church rolls. At one time or other these Navahos were baptized in the name of the Triune God. However, since most of our mission work was done with children, most of these converts came into the church very young. To state it bluntly, we picked in many cases unripe fruit. We are glad to say that our present missionaries have agreed among themselves not to baptize any more applicants under fourteen years of age. It is my personal opinion that even this is too young. This is also the opinion of leading Indians. That a child of fourteen makes public profession of his faith is an exception in the home church. Why should that, which is an exception among covenant people, be the rule among pagans?

The fact that so many of our converts came into our church in Navaholand too young, unripe, not fully comprehending what they were doing, explains the great difference between our roll of nominal members and that of our active members. This difference is there even in normal times. Dr. Huizenga already complained about this when he worked among the Navahos. Without doubt these converts were sincere and the missionaries were sincere. I have heard it said more than once, "Even if there is only a spark of spiritual life, that spark must be strengthened by means of the sacraments." We took a chance, and in many cases that chance did not turn out so well. These are the facts and we may just as well be realistic about them. It seems to me, since many came into the church in an irregular way, the churches on the field should have the liberty to drop them in an irregular way, too. To follow regular church procedure, even where such is possible, will do more harm than good.

There are new additions to the church at various posts and stations each year. Rev. Hayenga reported last year as follows:

"At Wingate I had a special catechism class, of nine girls and three boys and for months they have attended this class and I am convinced that God has started His work in their hearts. They desire to make confession of faith and are very serious about this step they are about to take Easter Sunday; nine will be baptized and three were baptized as infants, their folks are Christian."

Rev. Vander Stoep relates the following glad news:

"On Easter Sunday we had the joy of baptizing and hearing the public profession of faith of twenty-two young people, and on the following Sunday one more who could not be present on Easter because of sickness. Three of this group were white boys—all brothers who have attended our church and classes all their lives. The other twenty were Navahos — nine young men and eleven young women. Two other Navaho young men who were examined by the consistory with the group were not baptized.

At present they do not show sufficient sincerity. Seven others asked to be baptized, but we considered them too immature at this time and therefore advised them to wait until they had learned some more about the Christian faith before they should come to the consistory. Those we have accepted we believe are all true believers. All are still babes in Christ, of course."

Rev. A. Poel wrote last year:

"During the year which has nearly come to a close we have had four baptisms. Two of these were adults. There were also three public professions of faith. At present six young people are preparing to make public profession before the end of the year. Four of these need to be baptized. Perhaps I should say that if I so desired I could have many more confessions but it is my conviction that these young people are not to be pushed into this."

The above shows that our missionaries on the Indian field do not baptize with the fire-hose. If they would baptize, as for instance the Catholics do, they could baptize many more.

Other reports of baptisms can be quoted, baptisms of single individuals also. Mr. David Boyd, our Carisso worker reports:

"Paul is a sincere Christian and proved it by his testimony at home. He interpreted for me since Jan. 4 and one cannot doubt his interest in bringing the Gospel to his people and his determination that they may see the light and accept the Christ as he did. Today he made public profession of faith and was baptized before many witnesses—about seventy-five adults and children. How our hearts sang when we heard Paul say he was aware of his sinfulness, willing to accept Christ as his Saviour, and anxious to live a life of gratitude to God. This service was conducted by Rev. F. Vander Stoep. Paul told us of his desire to be a missionary to his own people. He has gone through only eight grades of school so has much studying to do. Pray also for him and also for his family to whom he witnessed continually while at home."

In this period of re-conversion there are signs of increasing interest pointing to new additions. Rev. J. Van Bruggen of Crown Point writes:

"Ben Henry and Alfred have related some interesting experiences while visiting camps. Some years ago, they relate, the medicine men did not want to listen. Now they are glad to have us come. At times the fathers at home will try to argue with them about the Navaho religion but Alfred and Ben are able to overcome their arguments. In other places the people declare they are glad the Navahos themselves are bringing the Gospel to their people. During the course of these two months one hundred hogans were visited. One man in a camp told us the thing we have been thinking when he declared: 'The general picture of Christianity I am getting to see. But I do not quite know enough about it to be able to say: That is the way I am going.' That was a fine sentiment, and it shows the need of increased camp-work.

"On Fridays I have some interesting contacts with the English speaking Navahos here. Some of these young people argue with me about the Christian way, and that is what I like. That shows they are thinking. Others have drifted, but through repeated visits are coming back to the Christian way. Some are very faithful in their church attendance and are trying to really live the Christian life. To be a missionary is not a bed of roses. The devil places too many thorns in our path, but we are always glad that through prayer the Lord will gather those who are His own.

"A man in the hospital at Crown Point said, 'Others may turn a deaf ear to your message, but I am not that way. I want to know more about the Jesus' way, and I hope some day I will be able to take a real stand for him'."

Church Attendance

No, it is not true that all our young converts simply turn out to be baptized pagans. To the contrary, there are some who are very faithful. Others have joined the church triumphant. The conditions on the Navaho field, the shepherd life, the distances—all these things do not favor regular attendance. We also know of cases in which church attendance greatly increased when folks moved closer to the church. Moreover, spiritual life cannot always be judged by church attendance, still we may use it as our second criterion for determining fruit.

We must on our part do our best to make church attendance possible and worth while for those who live a distance away from the church. At Tohatchi such was not always possible. Our main work was with the children of the government school and we had to fall in line with the routine of the school. On Sunday we had a morning and an evening service; in the afternoon we went to the hospital. Now, all of this does not work out so well for those who have to come from a distance. For the so-called camp Indians, an unhurried afternoon service would be best. This would give them time to come and to return home. Moreover, such would give them time for fellowship with the missionary and with fellow-believers. It would be better still, if at the mission, there would be lodging places so that these Christians could spend the whole

Sunday at the mission—come on Saturday and leave again on Monday. To make this feasible, a missionary should have plenty of assistants.

Yes, there is Christian activity on part of our native Christians, activity which shows itself not only in church attendance, but also in efforts to lead others to Christ. Sometimes this latter is found where we least expect it. Rev. J. B. Swierenga tells the following story:

"At the beginning of the year Mr. Kuipers of Zuni met a woman at the Black Rock Hospital who wanted her baby baptized. He told me about her, but until recently I was not able to contact her. She was not baptized herself, but said that she was a Protestant. I have visited her three times now and have found out that she has some knowledge of the way of salvation and she gave a good account of herself. Two aunts and an uncle have told her of Christ. The uncle, who is dead now, was, as far as I can figure out, one of the interpreters of Dr. Hayenga when he was at Two Wells; and the aunt who is still living (the other is dead) one time attended Rehoboth School. I was glad to hear that the natives were active in spreading the gospel. This woman told me that she has spoken to others about Christ, but that they do not pay attention to her. So we see that she is at least trying. She has desired to be baptized for a number of years, but her aunt told her to wait until she was twenty years old, and she says that she is twenty now."

There is some encouraging evidence of native leadership. Rev. A. Poel tells of a Tohatchi consistory meeting which he attended, a consistory composed entirely of Indians (four members). Rev. Schripsema writes about his interpreter, Geronimo Martin as follows:

"He is a staunch Calvinist, has the gift of prayer both in his native tongue and in English, has a zeal for the Gospel, and is a convincing speaker.

"He has two ambitions: One, to become a native Christian leader of his people. He wants to go to the Reformed Bible Institute for further training. Two, he has aspirations to become a language teacher to teach white missionaries the Navaho language. To learn the scientific methods he wants to attend the Summer Institute of Linguistics in Norman this summer."

Though it is true, that church attendance and attendance at meetings of our Christian Navahos still leaves much to be desired, there are encouraging reports. Our Carisso worker writes:

"We have regular meetings at three hogans during the week. These are well attended. Our Sunday meetings are larger of late, too. Sometimes the meetings are too large for the chapel. Frequently the messages provoke responses which prime us with courage and hope."

From Rev. A. Poel comes the following encouraging news with respect to attendance at meetings:

"We held three camp meetings—one at Perea, another at Church Rock, which was in charge of the Rev. Kamps, but I brought the message, and the final camp meeting was held at Kirk's Store. It was interesting to bring the glorious gospel by song and speaking in the light of a huge camp fire. About the fire seated on good old mother earth were the Indian men, women and children. The Indian women would have their blankets about their shoulders and often a little babe cuddled in their arms. The response at these meetings was truly gratifying. The big surprise at Church Rock was that there were more men than women present. This is unusual indeed."

He also reported the following:

"Last week we held the Harvest Festival at Rehoboth. There were not as many Indians present the first two days as we would like to have seen. I believe this was due to the lack of advertisement. On Friday, however, we had a splendid attendance. The news had gotten around. The Rehoboth Chapel was filled at the evening meeting—filled with missionaries and workers, but mostly Christian Indians. It is at such times that we see how our Indian work has been blessed. As the Christian Indians are scattered far and wide over the reservation they seem so insignificant, but as they come together we see that they would form a fine congregation. After all, those who were here were only a few of the Indians who are Christians."

Missionary F. Vander Stoep tells about a number of instances where people come to meetings under difficult circumstances. His report reads as follows:

"We have been much encouraged by two women who are eager to confess Christ and be baptized. One is the daughter of 'Grandfather Talk' who was baptized by Rev. H. Rikkers some years ago. He is still a faithful Christian and it is largely through him that his daughter wants to be a Christian. Although he is old and almost blind, he attends church the greater part of the time, walking to and from church, four miles each way. How many of our white folks do this? We are now catechizing the daughter. On the day we go there the father comes also. He walks two and a half miles, fording the San Juan river; then rides back to Shiprock with us and walks home four miles. He would rather walk the extra one and one-half miles than wade the river a second time. The husband works away from home, and has not shown much interest in the Gospel. Lately, however, he has given his approval of having his wife and children become Christians.

"The other woman is a widow at Red Rock. She is the mother of one of the boys we baptized on Easter; another son is in the army, and a daughter is in school. Our native worker at Red Rock, John Red House, has been working with her for over a year. I believe we may say that he has brought her to the Lord. Her interest is very good. She has her sheep to care for, but that does not keep her from attending our services there on Sunday afternoons. She brings her sheep with her. Sometimes she has to leave the services to bring back her sheep when they stray too far away, but she comes back and usually gets the most of the service. She should be catechised.

"In the church work there has been encouragement in the continued loyalty of some of our membership. A few have shown greater regularity in church attendance and we believe there has been a gradual increase in the consciousness of that unity which binds together the children of God in the fellowship of faith. The aged couple which was received into the church about two years ago has been an inspiration by their faithful attendance. During the past three weeks they have come with two discharged soldier sons. The family came together on the farm wagon, making the four mile trip in spite of wintry weather. In that they are a marked contrast to some others who are seen at services only occasionally. They are the objects of efforts to awaken a greater sense of obligation and loyalty."

Testimony of Converts

A third way of determining the fruit of our mission work is to listen to the testimony of the converts. Navahos are not abundant in this; they are very much like the Dutch in that respect; but it is not lacking. Let me quote from some of the letters I have received. Here is one from a soldier in the Aleutian Islands, a former student of our Training School for native workers: "I am getting along fine in health and in my work. God cares for his own all the way. Army life is really hard. When others take God in the wrong way, it is hard to face them and to be with them. But it is really the testing of the Christian faith.

I am glad to say that I have met some fine Christian boys. They really stand for the truth. But I wish that there were more with Christian Reformed standing. I met only one, from Michigan, near Grand Rapids. But he likes the things of this world. I was disappointed and felt sorry for him. He knows where I stand and I try to talk to him but it did not do much good. I almost lost faith in my church because of it. But I thank God that He is holding me. I thank Him for the light he gave me. I shall continue to ask for His blessings."

J. B., one of our Tohatchi girls studying at Cook Bible School in Phoenix, writes: "Sunday we went out to the Navaho camps and had service. There were lots of Navahos, mostly from Shiprock . . . I hope our going out there will do them a lot of good and bring some of them to the Lord . . . I know that the Lord will bring them around some time and I know that He will help us in our work with them. Even if I don't know much of the Bible I will help them with what little I know." Here is a young woman with very little education. She used to attend our Navaho Bible classes at Tohatchi; now she is in her second year at Cook and is bringing the Gospel to her own people.

And there is C. M. When I asked him some ten years ago whether he was a Christian, he said, "I could not be anything else." Charley has been having many troubles in his life. That seems to be the common lot of all Christians, but of the Navahos it can be said in particular, that through many tribulations they enter the Kingdom of God. About six years ago, Charley had an accident in which he lost one eye. When I stood at his hospital bed, sympathizing with him, he expressed his gratitude for the one eye he still had left. Three years ago, I buried his wife and one of his children. Recently he wrote me, "I am glad that Christ died for our sins. I am glad that my beloved wife confessed her sins before she died. Now I know that she is safe with the Lord."

A woman, still living at Tohatchi, mother of several children, wrote me about the Christmas program given in the Tohatchi church. She exclaims: "I just think about it that I have a great gift from God. So I am full of joy and happiness." This woman can do that in spite of all her poverty.

And this from a Navaho Marine in the Pacific: "Yes, brother, I am trying to walk the Christian Road. And this is the best road. When I write to my wife and tell her about this Christian Road, and she hears my voice through my letter, it makes her happy and cheerful at home. What a wonderful blessing is given us through the faith; now we can walk the Christian Road with Christ at our side."

Rev. A. Poel writes as follows:

"In January one of the young ladies of the school who made profession of her faith in 1945 was operated on at St. Mary's Hospital in Gallup. She showed wonderful Christian courage. As she went into the operating room she kept repeating the twenty-third Psalm. She said that she left everything with her Lord and that she knew that all was well with her soul for she knew Jesus as her blessed Redeemer. This young lady and also the other girl who made profession of faith last year are giving a wonderful testimony by their Christian life, a testimony that, in some instances, would put many of our Christian young people of the white race to shame. Both of these girls are in the ninth grade."

The following is also from Rev. A. Poel:

"In July I visited the Fort Defiance Hospital in company with the two matrons. We visited two of our scholars who attended Rehoboth last year but are now confined at the hospital there with T.B. Later I visited the T.B. sanitarium at Winslow, Arizona, when returning from the Bible Conference at Flagstaff. Here another one of our students was a patient. Two of our graduates of last year have this dreaded disease. The testimonies of these young people are very inspiring. How we can see the blessedness of their Christian training. One of these girls has written me and said, 'I pray every night that God will send the Holy Spirit into my heart. I want to be a sister to Marie and Pauline in Christ. (Marie and Pauline were the two girls who made profession of their faith at Rehoboth last year.) I know, Mr. Poel, it's all God's will. It might even teach me a lesson and I hope it will. I want to take Jesus as my Savior. Many times at the Rehoboth School I didn't want Him. Now I do. I pray every night that I may be saved.' While visiting at the hospital at Fort Defiance, we were happily surprised to find one of our school girls who this year is in the eighth grade visiting the sick at the hospital with a couple other girls from the Clark Mission. This filled us with gratitude.

"During these three months we also visited the homes of many of our school children. Sometimes this meant traveling way up the mountains. The parents seemed to appreciate these calls. It was a delight to find that some of these mothers and fathers are truly Christians. In many of these hogans we would find Bible pictures on the walls. These the children had usually received at the Rehoboth School. After questioning the parents we discovered that some of them have family devotions in the home."

The Rehoboth Field Pastor reports that Charlie Damon has tried to keep up the work at Toye and that he has heard some encouraging testimony from native Christians about his influence in the community and his efforts to instruct others in the Gospel.

At Crown Point a young woman said, "I have learned that the Christian way is the right way, and the Navaho way is not. I want to walk the Christian way as Jesus alone can save me."

Rev. C. G. Hayenga relates the following about Iyanbito: "One very encouraging matter at Iyanbito is that after my message Indians will get up and come to the front and speak for their Lord. Last Sunday, two of the three men present and one woman gave wonderful messages."

And about Phoenix Dr. Hayenga writes: "After the message I ask whether any would like to witness for the Lord, and I am frequently surprised at the number who want to testify."

If we had the space we could quote from the many testimonies in the "Christian Indian," where Navaho service men testify in their own way what Christ has done for them, and what he means to them.

Rev. Vander Stoep telling about some Christian Navaho girls writes: "Three have definitely said that they plan to be missionaries—one of these is Sarah Redshirt, the youngest of the group. Some of you will recall that I told you about three girls who of their own accord came to me last spring and told me that they were going to tell their people about Jesus during the summer. Sarah was their spokesman at that time. I don't know about the other two, but Sarah has been true to her word. I think you will hear more of her in coming years. Please pray for all these young people. Pray that God may use them all to be a salting salt among their own people as well as the whites with whom they come into contact."

A student at the Reformed Bible institute said to the writer of this article regarding the Navaho student there, "We marvel at that girl's faith."

Testimonies like the above could be multiplied by our missionaries among the Navahos. There is fruit, even visible fruit. Fruit which we can show on the church roll; fruit which is shown by those who are making use of the means of grace; fruit which appears in the testimony of our native Christians. And who can measure the invisible fruit? The late Rev. L. P. Brink once said, "The preacher who works only for visible results will not attract much attention on the judgment day." After all the kingdom of

God does not come with outward observation. Very important is the fruit of character. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. And I wonder whether it is not to those fruits of the Spirit that Jesus refers when He says, "Herein is my Father glorified that you bear much fruit."

And so we can conclude with grateful hearts that in spite of the present abnormal, even adverse conditions on the Navaho field, there is fruit. Not as much fruit as we should like to see, no. There are many disappointments, discouragements, and heartaches connected with the work, but fruit there is.

The contrast between the conditions which prevailed on the field fifty years ago and the present conditions can, perhaps, best be brought out by comparing the statements of an interpreter for one of our first misionaries and that of one of our present interpreters. Said an interpreter fifty years ago, "This is what the missionary says, I do not believe it, it is up to you." Said a present interpreter, "I say this, not because the missionary says so, but because I believe it is true." — William Goudberg.

REV. AND MRS. J. W. BRINK

TRIUMPHS AND TRIALS ALONG INDIAN TRAILS

— Rev. J. W. Brink*

We are to celebrate the 50th anniversary of our Indian Mission. What an occasion for thanksgiving! Consulting my diary I find myself retracing my steps during the years spent in home mission work in the Dakotas and the Northwest. Then followed the work in the established churches in Allendale, Mich., Bethany Church in Muskegon, Mich., and Grandville Ave. and Broadway in Grand Rapids, Mich.

The call to the Indian field presented a great contrast to former experiences but supported by the enthusiasm of a courageous helpmate we followed the Lord's leading into a new field of service. We bade farewell to the Broadway Church with the Word of God found in Jude 23: "And some save with fire, pulling them out of the fire." That passion for souls which the Lord gave us moved us to accept Rehoboth's call. A few weeks later we preached on the same words on our first Lord's Day at Rehoboth. Our leavetaking from Grand Rapids brought to the railway station a host of friends and representatives of the churches. Among them were

Prof. Berkhof, Prof. Ten Hoor, Prof. De Jong, Dr. Beets, Rev. J. Groen and Rev. F. Doezema. This interest of the church was to us a constant assurance of their support in prayer.

Arriving at Rehoboth on Jan. 19, 1912 we were welcomed at the depot by a large part of our mission force, among them Rev. H. Fryling, Rev. L. P. Brink, J. H. Bosscher, Mr. G. Heusinkveld and Mrs. A. Vander Wagen. Accommodations for our family had to be arranged in the basement of the hospital but we were assured a larger place in the hearts of our fellow workers.

Our courage to go to the mission field was not left untested. After only a few months at Rehoboth we had to receive the sad news of the death of Mrs. Brink's father, Mr. Vonk. While Mrs. Brink went home to be present for the funeral and to comfort Mother Vonk, we were busy ministering to dear Indian friends who were going through the valley of the shadow of death. The testimony of Mrs. Glennabah Ayze, as she went to be with the Lord, was, "I'm going to be with the Lord. I want to go quick." She was one of the first fruits of Rev. L. P. Brink's work at Tohatchi and we longed and prayed to be used of God in a similar way to bring other souls in Navaho-land to a saving knowledge of Christ. The challenge to Christian service was constantly before us. On the very day of Father Vonk's burial we with the assistance of Mr. J. C. Morgan and Mr. G. Heusinkveld, were engaged in a similar service for Lillian, one of our Indian girls who went to be with the Lord. There are others gone to glory. We think especially of Nonabahi Murphy (Mrs. Wm. Duncan), Clarissa Pierson (Mrs. Paul Jones) and Marinus Williams. How we cherish their memory! We rejoice in those still living as faithful witnesses to their people and we grieve over those who went out from us because they were not of us. However, first hand observations, especially during the years of our ministry in Zuni, of the temptations and persecutions to which our converts are subjected prompts us to be charitable in our judgment upon their lapses in their daily walk. Trials and affliction were often our portion. The messenger of death also visited your missionary's home. Nevertheless, the 30 odd years since the beginning of our ministry to the Navahos are filled with memories of blessed experiences testifying to the power of the Gospel of our blessed Savior. As we approach the end of our course, the anticipation of a blessed reunion with dear friends in glory grows upon us and together we'll sing the praises of Him who has redeemed us with His blood.

"Oh the dear ones in glory, how they beckon me to come,
And our parting at the river I recall;
To the sweet vale of Eden, they will sing my welcome home,
But I long to meet my Savior first of all."

*Edited by Rev. J. R. Kamps from an extensive diary of Rev. Brink covering the years of his ministry after the year 1912.

PART IV.

Addresses at the Semi-Centennial Celebration at Rehoboth

REV. AND MRS. JACOB BOLT

SOWING AND REAPING IN 25 YEARS OF MISSION SERVICE

The topic is the suggestion of the Anniversary Committee. With some freedom I shall use it as peg from which to suspend my thoughts at this celebration of the 50th anniversary of our mission work among the Indians. Mention is made of 25 years of mission service, an evident reference to the fact that we spent twenty-five years on this mission field. The remembrance of those years remains ever fresh. We count them among the happiest of our long life. Bringing Christ to those who knew Him not we experienced his nearness, according to his assurance: "I am with you always, to the end of the age." Of his grace and power we would make mention, rather than regale you with anecdotes of our stay here.

To this end we call your attention to a few passages in the Gospels. Matthew 13:3, 37, 38a: "And Jesus spake many things unto them in parables, saying, Behold, a sower went forth to sow . . . He said unto them, He that soweth the good seed is the Son of man; the field is the world."

John 12:24, 32, 33. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die."

Mark 16:15, 20: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. And they went forth, and preached everywhere, the Lord working with them." From these words of our Lord we learn what is the truth and the dynamic of Missions.

As we read the parable of our Lord our attention is arrested by the sower and his seed; the sower and his servants; the sower and the field; the sower and the harvest.

"A sower went forth to sow." And the sower is not an important man. "He that soweth is the Son of man," our adorable Lord and Savior Jesus Christ, Son of God, God the Son. In the words of our ancient Catechism: "The Son of God gathers for Himself out of the whole human race—a church."

MR. AND MRS. LEO TSO BEGAY

The astounding truth is that heaven never divorced earth, that God never abandoned man. Man deliberately turned from God, earth wheeled away from heaven. But heaven continued to overarch the earth, and God calls, and seeks, and reclaims man. Paradoxically God says: "I was found of them that sought me not, I was made manifest unto them that asked not after me." Truly our salvation lies with God. He conceived the plan, he wrought our salvation, he plants our feet on the way of life. Missions is not a human endeavor, but the work of Him who made heaven and earth.

"He that soweth is the Son of man." And the seed that he sows in the hearts of men is Himself. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit—And I, if I be lifted up from the earth, will draw all men unto me. This Jesus said, signifying what death he should die." Christ Jesus who was crucified is man's only hope of eternal life. He is God's unfailing Redeemer of sinners.

The sower is also the seed. Jesus Christ always offered himself to men. He did not say that he would light a lamp for us in the dark, but said: "I am the light of the world." He did not offer apart from himself a loaf of which a man could eat and live, but said: "I am the bread of life. I am the living bread which came down from heaven; if man eat of this bread, he shall live forever." He called himself the door, by which if a man entered he would find life. He spake of himself as the good shepherd that gives his life for the sheep. "I am the way, the truth, and the life" is his answer to the question, how a man can come to God. And in the hour of extreme desolation and loss he confronts us with the astounding declaration: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die." Always he spake of himself, and offered himself to man in his need.

And the true servant of the sower, the true gospel preacher, the real missionary is he who brings Jesus Christ to men, who is not satisfied unless he is sure that before men's eyes "Jesus Christ has been evidently set forth crucified." Nor is the true man of God satisfied when the great facts of redemption have been made known to men, but he insists that knowing the truth as it is Jesus, men shall receive him by faith. "For as many as received him to them gave he power to become the sons of God, even to them that believe on his name." To absorb mere intellectual knowledge concerning Jesus, as one learns what time of the day it is by looking at a timepiece, saves no man. To be saved one needs more than knowledge of a series of facts and their meaning. Men must know by experience what it is to deal with the Jesus of the Bible, to trust in him, to love him, if they are to inherit eternal life. The living Christ in us, through faith, is the hope of glory.

One might conceive of the gospel as the seed that is sown. But what is the gospel but God's offer of His Son as Savior to a lost and perishing world? And this offer must be accepted if one is to be saved. It is our business to bring men face to face with Jesus Christ, that they may be saved.

Yes, we are out to save men. The gospel of Christ is "the power of God unto salvation to every one that believeth." Paul, whose equal as missionary the world has not seen, whom no one would think to accuse of being unorthodox, or going contrary to the will of God, Paul exclaims, "I am become all things to all men that I might by all means save some." And again he says: "I magnify mine office, if by any means I may provoke to emulation them which are my flesh, and might save some of them." And of the Son of God we read that he "came to seek and to save the lost." It is enough for the servant to be like his Master.

The ultimate goal is the glory of God, and must be our motive. "Whether you eat or drink, do all things to the glory of God." Eating and drinking does not necessarily militate against the glory of God. Likewise to seek the salvation of men is not inconsistent with the glory of God. It is the motive in doing a thing that finally comes into judgment. And here only God is judge.

"Come unto me, and I will give you rest," is the invitation of Jesus. And we repeat the call, and say, "Choose you this day whom you will serve."

Thus to call upon men to repent and turn to God's Christ, seems futile, a voice in the desert where no man lives, where only dead men's bones lie bleaching. For we hold, upon the teaching of the Bible, that men can not hear, and can not come. Then why fling out the offer of salvation to them, and call upon them to accept God's offer of life?

These are the Lord's marching orders, and his commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." And this work will not prove futile. For when the disciples went forth, and preached everywhere, we read of the Lord working with them, the Lord who calls the dead and they live.

The whole matter of man's salvation is wrapped in mysteries, which only the God of our salvation can fathom. And every attempt on the part of man to harmonize what to our little minds seem conflicting truths, ends in failure. When Jesus died the earth trembled, and was wrapped in darkness. And when we read the story of his dying love for man, we became aware of a deep mystery, where our reason sees no light and finds no footing, and only faith makes us feel at home. God's sovereign choosing of his own, and man's responsibility for his unbelief and unwillingness are written side by side in the Bible. Ours it is to let the Bible stand, and to preach the Word as occasion requires. Ours the task, not to explain, but to proclaim to men everywhere, that God is gracious, that Jesus saves, and that all who will may come. No people, and no individual if he can be reached, is to be left alone. And our work is not finished till the last one is home in the heart of Christ. "Woe is unto me if I preach not the gospel," said Paul. And we are under the same necessity.

It follows further, that the servant of the Lord should partake of the spirit of the Lord, should manifest something of his loving, passionate concern for the lost. The cross is the manifestation of the love of God. The Son of God loved—and gave himself. The Lord was moved with compassion when he saw the multitude drifting without a shepherd's care. When his own people according to the flesh rejected him, he wept, because he saw the utter destruction that lay in wait for them on their God-forsaking path. Something of the compassion that moved Christ should move us in preaching the gospel to the perishing. Not sentimentality that gushes tears on every occasion, but heartfelt concern for the lost. A cold, mater-of-fact presentation of the gospel may find, and touch, and turn to life, souls that Jesus died to save. It is not for me to say what God can not use. But I gather from the Bible that the sower whom God honors, and uses most effectually, to produce his harvest, is the person whose heart is aflame alike with love for the Lord, and concern for the salvation of those for whom the Lord died. The men of God, who are made to live for us on the pages of God's Word, were men of passion, who evidenced heart-burning concern for the eternal welfare of men who were drifting along without God. "Blot me, I pray thee, out of thy book," said Moses pleading for the people. "I could wish that myself were accursed from Christ for my brethren," wrote Paul. Such love is beyond me. Before such men I stand abashed. O, for a spark of such devotion in the hearts of all of us. Human love for fellow humans, merely, will not carry us far down the hard road. But love kindled on Calvary, where Jesus bled and died, will send us on to find his sheep that are astray.

The servants of the Lord may differ in the measure of love and devotion, and in ability, but no labor in the Lord is in vain. Comes the harvest.

The meanest servant and the greatest alike are unable to bring men to repentance. But wherever the servants go, the Lord goes, "the Lord working with them." The sower is the Son of man, and he it is that begets love and loyalty to himself and establishes his throne and his home in the hearts of men. We know not how He does it. We see it, but comprehend it not. In the words of the poet:

Once from his boat he taught the curious throng,
Then bade me let down nets out in the sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat,
And His was the skill,
And His the catch,
And His my will.

—(Joseph Addison Richards.)

And we are here to testify, that the seed sowing was not fruitless. Not always did the seed sown germinate and bring forth fruit. The Lord told us that so it would be. He spake of seed falling on the hard footpath where the birds had easy picking; of stony places where there was not enough soil for the seed to grow; and of thorns, did he speak, that choke the seed. But he also assured us that there would be found good soil where the seed would grow and bring forth. We have found it even so in the years that we were privileged to labor here. Heart-breaking disappointments have been ours. But these we will not make us forget, that many, many were translated from the kingdom of Satan, into the Kingdom of God's dear Son. Occasionally we hear from them, or meet them in person. And what we hear from their own lips, or from others cheers our hearts. Only a few weeks ago we were called to a hospital in California where a young Navaho woman had submitted to surgery. She had sent for us. During our visit she spoke freely, and opened her heart, and her testimony was as positive and clear as I have heard in our home church. She told of relatives and friends that we had known in days gone by. She brought back to us names and faces to haunt us. So many are drifting without spiritual care. Consecrated servants are needed who in the spirit of Christ will go after the strayed, and the stolen, and the lost. That's tiresome work. There's no glamor about it. It doesn't make a show for tourists. A hogan hid away in the desert, far from the beaten track, and a lonely mother with little children. Once she was a happy girl at school, and sang, and prayed, and played with others. Now it's a dragdown life, without Christian fellowship. These need to be looked after, to be told anew of Jesus and his gospel of life and peace and hope. That's the way the Lord went. After a wearisome journey he seated himself on the curbing of Jacob's well, and revealed himself to, and reclaimed, a passion-swept rag of womanhood. O, how these lost sheep of the sheepfold need shepherding care.

The charge has been made that the Indian converts go back to the blanket. The indictment is meant to tell the world that there are no Christian Indians. They who know do not lend credit to this estimate of our Indians. There are many true Christians scattered over this wide reservation. But we have neglected them. They received a little education, we have given them a little instruction in the Christian religion, we baptized them, and then set them adrift, singly in this vast country, with little, very little, or no spiritual care.

Read the death sentence over one of our congregations, nail up the doors, cancel all Sunday services, and all mid-week meetings and classes, turn the whole congregation loose, without shepherding care, and scatter the individuals far and wide where no semblance of a church is to be found, but only the mad, godless world, and how long do you think it would be before many would at least seem to have gone back to the world and the devil?

That is the case of our Indians in a large degree. Some effort is being made to remedy the situation. But more needs to be done. Build your high school. I'll not quarrel about that matter. But more education will not save souls that are in danger of being lost. We need workers who will brave the hardships of going after the scattered ones whom we once counted as rescued. We have a few who give themselves to this work. But what are these among so many, and in so large a field?

I close with the injunction of the Lord Jesus:

"Then saith he unto his disciples, the harvest truly is plentious, but the laborers are few; pray ye therefor the Lord of the harvest, that he will send forth laborers into his harvest."

Jacob Bolt.

THE BOLTS RESORTING IN MICHIGAN

DR. HENRY BEETS

OUR INDIAN MISSION WORK

Its Roots and Root Principles

> "Go ye, swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!"
>
> — Isa. 18:2.

I

The Roots of Our Work Among the Indians.

That, over fifty years ago our Indian Mission field was chosen was not a hasty, unpremeditated action, but the result of careful—and we may add prayerful consideration. **It was and is a well-rooted work.** Let us in this paper scan the pages of history—to come to a clear consideration of this careful and prayerful thinking and praying.

When our fathers were rearing the foundations of our denomination as early as October, 1857, they decided to have **an hour of prayer,** as they called it, the **first Monday of every month,** for the spread of God's Kingdom, and to collect on such occasions for the distribution of Bibles. This motion was made by Steven Lucas. The decision to pray and to contribute for missions and Bible distribution was repeated by the Classis, February, 1862.

In our church organ of the day only a few articles on missionary subjects were printed. But especially Grand Rapids and Holland manifested considerable interest in the cause. At first, during our Civil War period (1863), a committee was appointed to send missionary contributions to The Netherlands, and a few years later there was correspondence about sending money to South Africa, to distribute Bibles.

At the Synod of 1878 some advocated to follow Grand Rapids in sending money to The Netherlands, but others pleaded for mission work of our own. The **feast day of Pentecost** was recommended as an appropriate **day** to collect for "foreign missions." The Rev. J. Noordeweir was appointed as the treasurer to take charge of the offerings.

Now, that record of the early days may not mean much in actual results. But bearing in mind the occasional "hard times" for our nation and the struggle of our denomination to obtain a foothold, our fathers deserve mention to the praise of our pioneers.

Societies in the interest of mission work were organized as early as 1870 in Grand Rapids. From its midst came, in 1879, a proposal to hold **annual mission feasts,** to be held on Independence Day. In "De Wachter" appeared the plea: **"Every congregation** ought to be a missionary church." In Grand Haven, as early as 1883 a specific **missionary society** was organized, holding prayer meetings for missions. This activity began in other places. Notably our German churches in Iowa initiated the well known annual **mission festivals.**

Throughout the denomination a **missionary spirit** began to show itself in the early eighties. **The demand for a definite field of labor arose.** One brother pleaded for mission work among the **Negroes** of our country. That was in 1886. To Grand Haven belongs the honor of having the first congregation to plead for work among our own **Indians.** To Mr. F. Kniphuizen, a member of the Grand Haven society, belongs the honor of first specifically pleading for that cause. Knowledge of a book of John Elliot, led him to be interested in this Kingdom interest. The Rev. R. T. Kuiper, then at Graafschap, Michigan, and a man of influence in his days, right away supported Mr. Kniphuizen in his proposal. He himself had been exploring Dakota. He even suggested that our people in Dakota should employ Indian boys, and instruct them in the gospel. In the hope, he said, that if these lads might come to conversion, they would be fit missionaries to their own people.

Thus we see this worthy man of God aiming at what has everywhere proved to be the most **fruitful missionary method: The evangelization of people by their own sons.** Had not the Netherlands set the example in this line? It is a **rule** that workers raised among their own tribe or nation became the real agents to Christianize them. Is there a lesson in this for us today? Indeed, we hope and labor for the evangelization of our Indians—in both Americas through their own people.

Something else happened in these eighties. Can you guess what it was? Our folks began to feel increasingly that our own **Indians should have first claim on our mission zeal.** In the course of time our own specific **Board of Heathen Missions** was organized. That was in 1888.

The Indian mission field was named as **by preference. The great** majority of our group, fell in with the idea of Synod. They chose a clergyman to go to the **Indians.** That clergyman was the Rev. T. M. Vanden Bosch. As a field for him was chosen the Dakotas, or possibly, Indian territory.

When the sending out of the Rev. Vanden Bosch, alas, proved to be an utter failure, **other fields** were mentioned as the proper mission field. Which **places** were named? One minister pleaded for mission work among the Arabs, as Mohammedans, claiming that their conception of God was not far from that of Calvinism. Others suggested Egypt, Persia, Mexico, South America, and the isles of Bali, and New Guinea. In 1898 the Rev. J. H. Vos pleaded for Cuba. But the same clergyman just named pleaded **persistently** for the Indians. And his plea prevailed.

Two young men were chosen to be trained for mission work: The late D. R. Drukker and our beloved veteran, H. Fryling. When Drukker declined to work among the Navahos, **Andrew Vander Wagen** was chosen to fill his place. He was to be accompanied by his gifted helpmate of life—a trained nurse. They left half a century ago, to be exact, October 5, 1896, for the West.

The Indian field was indeed the well-considered choice of our people. **Its Roots are deep.** The beginning **was the definite choice** of our forebears.

II

And now—in conclusion, if you or our Indian friends should ask us: **Why** did you feel moved to try to gospelize **us?** May I briefly mention **five** important reasons? **The root principles of our work.**

The **first** root principle is our desire to **obey** our Lord who commanded us to bring the gospel to **all nations**—which, of course, includes the nations of the Navahos and Zunis.

The **second** root principle, our conviction that our sovereign Lord also has His own in hiding among our Indian tribes, to be brought out by the preaching of the gospel.

And what is the **third** root principle to be brought out by the preaching of the gospel? The third root, in their case the **special reason**, that we as Americans, wish to make good, in part at least, by Christian service, our **guilt** that in part we entered into **their** inheritance, and certainly are co-guilty as white men, that our Indians were "meted out and trodden down."

And the **fourth** root principle why some of us are enthused for the cause of missions among our Indian friends in North America is because of the silent but true and persistent **hope** that the Lord of sovereign mercy may **use** at least some of our converts or their children, to bring **in turn** the gospel message which saved **them**, to gospelize their kinsmen in **Central** and **South America**, where tens of thousands, yea millions, are in need of the message of grace which enriched **us.** Glorious things are spoken, beloved, of the Kingdom of our Lord in the Seventy-second Psalm and in other places:

"His wide dominion shall extend
From sea to utmost sea,
And unto earth's remotest end
His peaceful rule shall be.
The tribes that in the desert dwell
Shall bow before His throne."

Finally, there is one more **root principle,** and reason why I personally long to have our Indian friends join us in proclaiming the gospel. The older I get and the more I see everywhere a hopeless situation — the more I see and feel **the need** of the **Second Coming of our Lord Jesus.** That Second Coming is indeed the hope of all of the Church. Hear it pray: "even so, Lord Jesus, come."

But — Jesus will **not** come, we are told in Matt. 24:14, till the gospel has been presented to the **whole world.** The Bible tells us, **then** the end shall come.

Brethren and sisters — that is our Lord's Condition on the subject. "O Zion, **haste**, thy mission high fulfilling." The time may be short. AMEN. HENRY BEETS.

CROWN POINT STATION

DR. W. H.
RUTGERS

THE MISSIONARY MESSAGE

In God's inscrutable wisdom it has pleased Him to employ the foolishness of preaching to save them that believe. And since the Christian religion in distinction from all others is a supernaturally revealed religion, the method, design and content of that preaching has not been left to human fancy and speculation, but are matters which He has sovereignly determined and clearly indicated. In the measure that we are faithful in the exercise of the commission to preach according to the divine pattern will the message be effective and accomplish the end God has purposed. The nature of this exercise is described in the book of Nehemiah where it is said that Ezra and his helpers "read in the book of the law distinctly, and gave the sense, and caused them to understand the reading." Preaching then in the scriptural sense is to make plain, understandable what God has revealed in His word; and the end designed by it is man's salvation, redemption from the guilt and power of sin. Over and again the solemn and urgent injunction is given: "to the law and to the testimony; speak unto them all that I command thee; speak with my words unto them; preach the gospel; preach the word." On the one hand the frequent repetition of this exhortation can hardly fail to impress with the fact that our God deemed this matter supremely important, and on the other that sinful, proud man is prone to forget it. Alas, how many have been the abortive attempts to improve upon this gospel message, but these man-made gospels have ever had but one issue: to deepen the darkness, shatter man's hope and frustrate his deepest wants and desires. As ambassadors of Christ we are His messengers, sent out to proclaim, transmit, convey the message He has given. We are not asked nor privileged to judge the wisdom or fitness of the message we are commissioned to herald. God only asks of us to be faithful in the discharge of our glorious calling: to relay without alteration and to make understandable His will as infallibly deposited in the Bible. And what an exalted, blessed, rapturous theme! What a glorious message! God's great love story to a world lost in misery, darkness, sin and death! The proclamation of God's provision for man's deepest need and desire! The making known to men the Name, the one Name which is above every other name, the Name which spells salvation, the Precious Name of Jesus. At the sound of that Name the redeemed spontaneously break forth in song: "Precious name, O how sweet. Hope of earth and joy of heaven." In glad anticipation we lisp the words of the new song we in unison will sing with that innumerable host that no man can number: "Worthy art Thou—for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation." The matchless symphony will swell the chorus: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honor and glory and blessing."

The missionary message is very clearly indicated in what has been called the Missionary Manifesto. Just prior to his departure from this world Jesus gave His disciples a farewell commandment, the content of which He had repeatedly enjoined upon His disciples, both before His crucifixion and in the days veiled in much mystery, that intervened between His resurrection and ascension. It is interesting and instructive to note that each of the gospels records this farewell commandment, and surely words have never been spoken under more solemn and impressive circumstances. Placing the records side by side, we cannot fail to be arrested both by their similarity and their disparity. The theme in the gospels is one, but they are no more duplications of each other. So too in the parting commission that Jesus gave, while the intent is identical they are not sterile editions. It has been observed that in each of these records there is a "deposit, a debt and a dynamic," that is, in each we are informed as to the content of the message, the "what" we are to preach; in each there is an obligation we are solemnly enjoined to discharge; and in each mention is made of an enabling agency, of enduing with divine energy, the promise of continual presence through His indwelling spirit which absolutely guarantees success. Gigantic is the task and utterly incompetent man's powers, insufficient his strength, feeble his efforts to accomplish Jesus' command. How encouraging and heartening to know that He provides and sends an enabling, almighty, divine agent, the Holy Spirit, Who will accompany the herald's message and make application of the gospel to men's hearts, rendering it effective and operative in their lives and realizing the purposed design: salvation.

The work will be attended by many difficulties; it will meet with stubborn and determined opposition; Satan and all the forces of darkness have concentrated all their skill, ingenuity and demonic intents to defeat it; the strongholds of Satan, vice, wickedness; the lie, the hydrid monster of sin which arises from the abyss of darkness must be encountered. But blessed be God, triumph is assured us; the message of the gospel is one of conquest and victory. For temples erected to gods of human fashioning are crumbling and will crumble; altars built for idol gods and before which men in their blindness do obeisance are being and will be forsaken; imposing systems of error which have captivated and led many astray from Him who declares Himself to be the Way, the Life and the Truth are clearly proving to be inadequate to the colossal and stupendous needs of man, are no solution to the human predicament, no answer to the deeper problems and give no satisfaction to the profound thirst of the human soul. Only the revealed gospel is adequate and sufficient unto the needs of man. It not only proffers peace, satisfaction, joy, hope and life but actually confers these blessed gifts and enables man to rejoice and live in the blessed realization of full and perfect salvation.

From the great commission we learn that the message is stated in these words: "Go—disciple all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you. Go—preach the gospel to the whole creation. Ye are witnesses of these things. Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained." Gathering it all up in one, the message is the blessed Evangel, the good news, the gospel; the faithful witnessing of "these things." That message is not a discovery; it is a revelation. It is not a speculative theory; it is an array of historical facts with an infallible interpretation. It is not what men think or desire it to be; it is solely what God has revealed. The superlative importance of an open recognition of this fact cannot be over-estimated. Failure to recognize this fundamental fact, viz., that the gospel is a revelation of God, and that we must go forth in **His** name, be clothed with **His** power and armed with **His** authority, can but issue into spiritual paralysis and impotency and the frustration of the very end for which the gospel was designed. In the ambition to be novel we often forget that the most familiar truths are the most influential. In the attempt to improve upon the divinely revealed pattern and message we render ineffective the divine resources of inspiration, of sacred motivation and in the end the urgency of our message is lost.

When Luke tells us: "Ye are witnesses of these things," the natural question is prompted: what things? He does not leave man to speculate on this matter but in the immediate context tells us what he has in mind. These things he declares are: "My (Jesus') words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled which are written in the law of Moses, and the prophets and the psalms, concerning Me. . . . Thus it is written, that the Christ should suffer, and rise again from the dead the third day. And that repentance and remission of sins should be preached in His name unto all nations, beginning from Jerusalem." From this it is obvious that the gospel, the message that is to be proclaimed is a fulfillment of past promises; that the realization of that fulfillment was the passion and mighty resurrection of the Lord; and that on the basis of these facts, for the sake of them, in the Name of this Promised One, the Ancient of Days, this crucified, risen, enthroned Christ, we are to preach repentance and remission of sins unto all nations.

That God has come to man with glorious promises finds its occasion in the fact that man is insufficient unto himself, that he possesses no inherent power whereby he may elevate, ennoble himself, no inherent capacity of progressive improvement, if you will, no power to save himself. Without the knowledge of Christ man has no power of his own to turn to the light. Though shattering to his conceit and pride, Paul's description of man is universally and literally true: "Filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." The inhumanity inflicted upon humanity during this last fearful decade is grim witness to Paul's appraisal of natural man.

God informs us in His self-revelation, in the gospel, that a great tragedy of far-reaching and universal significance occured in paradise. Created in God's image, in perfect knowledge, righteousness and holiness; capacited to glorify God, to know Him and to enjoy sweet and blessed fellowship with Him and in that communion to share the essence of true happiness and real, blessed life, man deliberately, by his own choice turned his back upon God and by one act of disobedience: sin, plunged himself, his posterity and the whole creation into ruin and chaos. Sin made him heir to the multiple miseries of life. He experiences fears, frustrations, sufferings, sorrows, losses, disappointments; the darkness of sin occasions confusion, bewilderment, anxiety and despair; carnal appetites burn in man like a fever that consumes and wastes his energies; he is driven to mad excesses of fleshly indulgence to satisfy the unquenchable thirst of his soul; his almost super-human attempts to realize his fervent hopes and ardent longings reaps but the bitter harvest of terror, tears and torture. The gospel does not alleviate this black picture but even adds the sobering reflection that all this is self-caused, "it constitutes the penal registration of merited doom." But the gospel message does not merely declare to men the fact of a fall, of sin, of all its evil attendants and consequences: misery and death, but it no less heralds the joyous message of hope, pardon, redemption from guilt, the love and the power of sin. God in His infinite mercy, stooping pity and unfathomable love reveals to us a fully realized salvation. His infinite love and sovereign good pleasure has prompted Him to furnish us with His unspeakable gift, the Son of His eternal love and in the great mystery of the Incarnation, Jesus who is God Himself, becomes one of us, like us in all things sin excepted: Immanuel, God with us. If by the disobedience of one came death, so by the perfect obedience of this God-man, our Mediator has come life. The whole purpose of His mission, His passion, death, resurrection and intercession at God's right hand where He continually intercedes for us, is stated succinctly by the gospel writer: "The Son of man came to seek and to save the lost." The heart of the message is stated in the words so familiar and lisped by our children in early years: "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." This is the central doctrine of the saving gospel that God's unspeakable gift of His love, Jesus Christ our Lord, substituted for us, that He took your and my place; that He, Who had no sin, yet in His infinite love and mercy took our sins and paid the bitter, penal consequences that sin involved: accursed death. By His perfect obedience, passive and active, He provided for His people a rightous ground for pardon and adoption and earned for us the title of eternal life. The gospel we preach focuses attention to Jesus Christ the Lord: to His passion and death on the cross; to the Cross as the object of all our glory, for that cross signals everlasting triumph and glorious victory. No less do we direct attention to His mighty resurrection to the endless life, valiant victory over sin, grave, death and hell so that we may in assured confidence hurl defiance to the last grim enemy of man, and challenge: "Death where is thy sting, grave where thy victory!" Once more, we arrest men to consider that the enthroned Christ, now seated at God's right hand, given all power in heaven and on earth will one day come again upon the clouds of heaven as a righteous judge. Let this announcement stab awake the indifferent to a solemn realization of this fact. Huge, indeed, are the implications of these unembellished facts!

The message we preach speaks of sin which issued into ruin, alienation from the enmity to God; of sin which occasioned discord, dissension, disharmony within man between mind, heart and will; of sin that has made man hate God and his neighbor; of sin which cannot but harvest misery and death. The gospel publishes the glad news that God has intervened in the course of history with His infinite love, His saving mercy and sovereign, irresistible grace realizing for sinful man reconciliation, pardon, forgiveness, adoption as children of GOD and the granting to His children the title of eternal life. Moreover it unfolds to us the grand means by which the glorious end whose proximate aim is man's salvation, whose ultimate design is the glory of God, has been accomplished: the incarnation, passion, death, resurrection and enthronement of the Word made Flesh, the Lord of Glory. In His name and for His sake do we preach repentance and remission of sins, not as some good that man can and must merit, but as a gift of sovereign grace, a divine bestowal and realization. It is the proclamation of Christ crucified with the infallible interpretation that the Bible gives of this fact, of which gospel Paul declared he was not ashamed, for it is a power of God unto salvation for everyone that believeth. The missionary message is none other than the old, old story of Jesus and His love. That message never changes, for Jesus Christ is the same yesterday, today and forever. It is the die that GOD furnished and which was calculated to form an impression on plastic clay. The marred, ruined, depraved soul of man is that clay, and the impression that the die, the gospel makes, is the restored image of God in knowledge, righteousness and holiness: a prophet, priest and king. Perfectly proportioned in all of its parts God demands of us to maintain this perfect symmetry and proportion in its proclamation. A shaft of pure light passing through a prism is broken up into the seven colors of the rainbow, all perfectly arranged and blended in perfect proportion. By turning the glass many a variation will appear yet the colors never change their order nor cease to blend together in the same proportion. With similar proportion and balance must we proclaim the gospel, the full counsel of God. To men bound by superstition, stubborn prejudice, shackled by sin this gospel offers release and liberty; to the sorrowing it bids wondrous consolation; to the guilty pardon and forgiveness; to the despairing unquenchable hope, to the lonely, unappreciated and disappointed an understanding Friend, a sympathetic High-Priest; to the dying life. How glorious a message! How rapturous the privilege to communicate it to others!

Sadly in this present age the words and concepts of sin, guilt, deserved punishment, God's terrible displeasure with sin and His just wrath are vanishing from vocabularies and human consciousness. These concepts cannot be geared to the prevalent humanism, naturalism, materialism and wide acceptance of the hypothesis of evolution as an interpretation of life and history. If man is not a sinner in the biblical sense, if he is not totally depraved and wholly incompetent to save himself the very design of the gospel must be altered, the gospel must be revamped fitted to reach the proposed objective and need of man. As men changed their conception of sin, by soft-pedaling, ignoring or openly rejecting the revealed conception of it, necessity was laid upon them to change the message suited to their speculative ideas. Thus it has become popular in recent years to suppose that the purpose of the gospel message and the urgency of its proclamation at home and abroad was to educate, to initiate moral and social reform, to stimulate culture and art, to establish political institutions, to teach men the democratic pattern of life and government, to make the world a sharer of western culture and civilization. Be it said in passing that this is tantamount to deliberate and open denial of the adequacy, uniqueness and finality of Christianity as a saving religion; of the all-sufficiency and even necessity of

Jesus passion, His cruel death on the cross, His resurrection to the endless life; of the necessity of an objective, substitutionary atonement, the necessity of new birth and salvation by faith through sovereign grace. There are in last analysis but two religions and only two. One begins with man, is the product of man's mind; it seeks by human endeavors, be it by prayer, penance, indulgence, by calm and rapt contemplation to find God. It is the human outreach and quest for GOD which they define variously as the All, the Ultimate, the Absolute, Cosmic Reality, etc. It may take on many forms but fundamentally it is woven according to one pattern, viz., man's search and quest for God if haply he may find Him. Well might we ask, what have all these efforts of humanism accomplished? The appraisal given in these eloquent words are still true to fact: "Taking them all together, they have never furnished any deathless impulse to society, nor any undying inspiration to the soul. They have made men sometimes calm with stoical indifference, and sometimes mute with hopeless despair; but they have never checked nor changed the tendency of the evil they were designed to destroy. There is no power to renovate or to sanctify in any religious system of the unchristian world."

But blessed be GOD, if all religions of humanism tragically fails as a remedial agency, there is a revealed, supernatural religion, the gospel, the exact antithesis in every particular to that of humanism, which bestows what it promises and realizes the ends desired. This religion is not a production of man, his search for God, but is a revelation of God's love and mercy seeking man, a revelation of His plan and purpose. Humanism may preach the flattering delusion of the inherent goodness of man; the revealed gospel declares in unvarnished terms human bankruptcy, man's tragic failure, his total spiritual impotency and overagainst that picture presents Christ's wealth, His triumph and sovereign, enabling grace. The world is sorely in need of this glorious message; it never fails, never grows old, weak or weary; it loses none of its power; it guarantees mighty issues. In a world of confusion and unrest, of cynicism and indifference, black despair and ugly fear, of darkness and sin; a world that has experienced so much heartache, devastation and ruin, there is but one ray of light which bids and insures man peace, joy, hope and salvation. And that one, sole, unique light is the blessed, revealed gospel. Said one recently, conversant with world conditions: "Preaching today has no use for those shallow moralistic recipies and that utopian perfectionism which were the natural accompaniments of an optimistic Christian idealism. The central theme for the present day preaching is the Cross, the unfathomable depth of the world's sin and the unfathomable depth of God's love as revealed in Christ who died for us that we might live." Our message is the proclamation of the dying, risen, enthroned, all-victorious Savior. That message gives strength to the weak, breathes hope to the despondent, inspires to lofty courage, fills with deep devotion and unquenchable love. Fearlessly and faithfully preached this message will carry dismay through the ranks of Christ's enemies, will assure deliverance of men and nations still bound by and in slavery to the prince of darkness, and will give us to see continual verification of our Saviors words: "And I, if I be lifted up from the earth, will draw all men unto Me."

W. H. Rutgers.

MR. RICHARD
POSTMA

OUR SEMI-CENTENNIAL CELEBRATION A CHALLENGE TO YOUTH

The occasion which brings us together here is a memorable one. Today we commemorate the beginning of fifty years of missionary activities carried on by our beloved church. Dr. Beets in his "Toiling and Trusting" very soberly tells about this beginning. He relates how on the tenth of October, 1896, four tired travelers arrived at Gallup, New Mexico, then a frontier town of about 800 inhabitants and 24 saloons. These four travelers, the Rev. and Mrs. Fryling, and Mr. and Mrs. Andrew Vander Wagen, came in obedience to the command of the Lord. They came as missionaries of the Christian Reformed Church to labor for Christ among the Navaho Indians.

Now we are assembled to commemorate the beginning of a great work carried on for fifty years. We are to remind one another of the daring and faithfulness of these pioneers, their faith and loyalty. Others, better acquainted with our missionary activities and better able to speak of them, already have called your attention to the great things which have been accomplished. To me the committee assigned the task of calling the attention of our youth to the challenge this semi-centennial celebration presents.

A celebration such as this calls for consideration of what has been as well as of what is to be. We must have a backward and a forward look. We are to pause a moment in order that we may thankfully take note of the great things God has done. But after the pause we again must take up the task and proceed.

Ours today is somewhat the position of the mountain climber. Already in our attempt to scale the mountain and reach the top a great distance has been covered. Now we sit down for a while to rest. As we sit down we look back over the long road that lies behind. That road was hard and rugged. At times those who traveled grew weary and discouraged. Indeed it was a way of **toiling.** But it also was a way of **trusting.** He, who had issued the command, "Go ye," also was the One who had said, "Lo, I am with you alway . . ." And that promise never failed.

From the contemplation of the past we turn to the future. Today's celebration, though it marks the end of a long journey, must be the beginning also. The missionary command is a continuous command. The "Go, ye!" is heard throughout the centuries, and the comforting, "Lo, I am with you alway . . ." accompanies it. This time the command to Go does not come to those who already have traveled such a long road: It comes to the young and the strong.

I am thinking of the day of Pentecost. To the assembled disciples of the Lord Jesus Christ appear the signs of the mighty rushing wind and the cloven tongues as of fire. I hear the words of Peter:

> "I will pour forth my Spirit upon all flesh:
> And your sons and daughters shall prophesy,
> And your young men shall see visions
> And your old men shall dream dreams."

The dreams of old men are made up of what has transpired. Their dreams are the product of the experiences of the yesterdays. In them they find the blessedness and the power of the miracles of the gospel.

But young men see visions. Sons and daughters prophesy. Theirs is the task of confessing and proclaiming. They look to the future. Theirs is the forward look. They gaze at the mountain tops. And they have glorious visions of the progress and the triumphs and the ultimate victory of the gospel.

The church has not always been fully conscious of the great reservoir of power residing in her youth. In this respect the children of darkness have been wiser than the children of light. One of the first things Hitler did, when he aspired to the leadership of a rejuvenated and strong Germany, was to pay attention to youth. In his Jugend organization he welded together a fanatically loyal group inspired to follow the fuehrer wherever he might lead them, ready to labor and struggle and, if need be, die for him. Communism is not less keenly aware of the important aid youth can render in spreading the principles of its doctrines throughout the world. Conscious of the mighty power inherent in a well-organized and thoroughly disciplined youth organization, Communists spend much of their time and talent in preparing young people for the day to come. The Russian revolution was not a youth movement but it captured the imagination of Russian youth and even today moves forward under youth's banner. The first of the "ten commandments" for young Communists reads: "The life of a young communist is devoted to the fight for the emancipation of the working class from capitalistic slavery. He must consider participation in this fight and the winning of new fellow fighters as his highest duty." Our military leaders have been insistent in their demand that for the army which our country needs in the future young men be drafted.

If the power of youth is recognized by others, should not the church realize that she is amiss in her duty if she fails to engage the services of young men and women in carrying on the great task of bringing the gospel to those who dwell in darkness? It is freely admitted that all great movements have been depending upon the strength and loyalty of youth. A movement that succeeds in obtaining the wholehearted interest and support of youth is able to overcome all obstacles, while a cause that fails to enlist the support and interest of youth, has very little chance for success. "One must be young," Luther once said, 'to be able to do great things."

Our present mission activities will be tested by their success in transmitting the love and zeal for it from this generation to the next. We are under obligation to transfer to our children and to our youth the cause which brings us together here. The rising generation must take over where we leave off. It is in this way that our semi-centennial celebration presents a challenge. That challenge comes to those who at present are engaged in this mighty undertaking and it comes to our youth.

It challenges us to recognize fully the great possibilities residing in the youth of the church. It challenges us to so lead and inspire youth today that they stand ready to continue enthusiastically the work so nobly begun fifty years ago. In this there must be no distrust of youth. I know that every generation is skeptical concerning its ability to transfer the cause in which it has engaged. There is a fear that those who come after us will not continue on the road we have traveled. Such an attitude has characterized every generation in history. Somehow we have a notion that youth of a former age was more earnest-minded, more consecrated, less worldly and less pleasure-seeking. It always has been that way. Also in this respect there is nothing new under the sun. A letter written in 1657 by the Rev. Ezekiel Rogers in Massachusetts to a brother pastor is worth reading in this connection:

> "Let us hear from you, I pray thee. Doth your ministry go on comfortably? Find you fruit of your labors? Are new converts brought in? Do your children and family grow more godly? I find greatest trouble and grief about the rising generation. Young people are little stirred here, but they strengthen one another in evil, by example, by counsel. Much ado I have with own family . . . Even the children of the godly here and elsewhere make a woeful proof, so that I tremble to think what will become of this glorious work we have begun. When the ancients shall be gathered unto their fathers, I fear blessing and grace will die with them, if the Lord do not show some sign of displeasure even in our day . . . Oh, that I might see some signs of good to the generations following, to send me away rejoicing."

It would not be difficult at all to multiply expressions of this nature. Neither would it be difficult to produce similar statements written recently. The habit of criticizing youth is with us today as it has been with those living centuries ago. Lord Macauley said. "All my life I have heard nothing but decay and all my life I have seen nothing but progress." Let us who believe that God perpetuates His covenant in the generations take courage and thankfully acknowledge that even today there are unmistakable proofs that the young people of the church are worthy of commendation and confidence. Experiences during the recent war have indeed been most encouraging.

Confidence in the youth of the church must be combined with an understanding of the great importance of youth and the possibilities for service in the Kingdom of God. There is something wonderfully inspiring about youth. It is the springtime, the budding and the flowering season of life. Though youth has no winter preceding it, it is the springtime of life, nevertheless, and it may look forward to a glorious summer, an everlasting summer for those who belong to Christ. Youth is the sowing time of life. The harvest will naturally depend upon the seed, the soil and the climatic conditions. If pure seed is sown, if high ideals, lofty principles and noble aspirations are adopted and nurtured, the harvest will be correspondingly beautiful. In youth foundations are laid for time and eternity. If they are laid deep and strong a beautiful and enduring structure will be erected. In youth a life-work is chosen. A life-philosophy, which is to serve as a guiding star for all the coming years, must be formulated and adopted. Youth and the cause of Christ blend so beautifully. Youth is bright, buoyant, hopeful and optimistic, so is the cause of Him Who said, "Unto Me is given all power." The spirit of adventure and daring is particularly strong in young people, the Christian life is the supreme adventure and calls for the greatest courage. Youth is given to hero worship and can find no greater hero than in the Christ. Youth is ready to do great things. Youth is strong. "The glory of young men is their strength." Happy the young man or woman who can say with Paul, the youthful missionary of the cross, "I can do all things with Christ which strengtheneth me."

Not theirs to question or to hesitate
When once they hear the challenge and the call;
Not theirs the doubting mood that like a pall
Lies on our hearts; they ponder not their fate,
Nor are they wise like us to speculate
Of loss or gain. Like flame upleaping they
Their answer make, and happy march away,
To follow Christ, wherever He may lead.

What we have considered thus far calls for action. We are in need of a well-planned program for our youth. In this program the educational element should receive primary interest and attention, but participation of youth in missionary activities should not be lacking. Our youth must know and our youth must do. The best way to learning still is by doing.

In both respects we have been woefully negligent. Whatever the cause may be, we have hardly begun to do pioneer work. Other denominations—notably the Methodists—have produced materials and worked out programs that may well evoke our admiration and induce us to emulation. We can learn from them and, though there is in the materials they have produced much that is unsuitable to our needs, there also is a great deal we can use. There is no reason why we should fail to utilize the splendid work done by fellow-christians of other denominations. In their missionary youth program they have taken into consideration the nature of youth and the best methods to educate him.

At present our youth know next to nothing about our missionary enterprise. For that condition youth is not to blame. The fault lies with us. We have failed to inform them. We have failed to bring to them the information which is basic to knowledge and which, in turn, produces love and interest. "Onbekend maakt onbemind" is a Dutch saying. The unknown is unloved. You cannot have zeal and love for missions unless you know about missions.

It is time that we face the challenge. It is time for us to get busy. To expect that our missionary workers themselves take the lead in this educational program is not unreasonable. They should see to it that the cause they represent be placed before our youth in as attractive and dramatic form as possible. Miss Dykhuizen's "Go quickly and Tell" is a very good beginning. The brief articles contributed by the Rev. A. Poel on Uncle Dick's page in The Banner are productive of much good. Let others follow. If you feel like saying, "We are not invited," I would reply, "A good salesman does not wait until he is invited." Our missionary workers from the Director of Missions down should make themselves and their work known. Not for their own interest and glory but for the sake of the cause they love. They should produce materials that can be used in our Christian schools, Sunday schools and catechism classes and young people's societies. It might not be amiss to suggest that, in addition to all other committees we have, a committee for information and education be added.

To be effective we must in our missionary youth program make room for youth's active participation in missionary activities. To some this may sound as a rather revolutionary statement. But again I hear Peter say, "Your sons and daughters shall prophesy; your young men shall see visions." Somehow I feel that we are guilty of sinful neglect if we fail to make use of youthful enthusiasm and strength and vision in this great missionary enterprise. And why this neglect? Can it be due to the fact that we have so carefully and efficiently budgetized and mechanized our missionary efforts? Is it possibly a result of a one-sided emphasis on the truth that the great commission has been given to the Church, and that we have forgotten to understand that the Church is not the minister and the consistory, the classis and synod, but the people of God? Whatever the answer to these questions may be, let us now resolve that for the future we will pursue a course that makes full use of the potentialities of youth. For from this semi-centennial celebration there must come a challenge to youth.

Fifty years ago a few youthful pioneers began this great work here in New Mexico. Now they are old and gray. Their lamps are burning low. The torch they have held already is carried by others. Soon it will be handed to you. Will you be ready? The pioneers in obedience to the Lord's command braved hardships, they struggled and toiled and labored. How wonderful and rich have been the fruits of the seed sown fifty years ago. Men and women have been snatched from the power of satan and brought to the freedom of the cross. The work here has expanded far beyond what we dared hope and pray. Today our little denomination has her representatives in the far corners of the earth. Our missionaries are laboring in Africa and China. An extensive and intensive home mission program is carried on. For the field is the world and we preach the gospel to Jew and Gentile.

In this great missionary enterprise youth may and must take a part. It must take its part in obedience to the Lord's command. For that command does not come to a few. It is addressed to all.

He who would obey that command must love the Lord Jesus Christ. You cannot be a missionary in the true sense of the word unless you yourself know that you belong to Him and that He is yours. How can you bring to others the thing you lack?

As a participant in the missionary enterprise, you must devote your mind to Him. Knowledge of missionary problems and opportunities is essential to the emerging of specific interests in the cause. Study yourself. Study His will. And study the opportunities He provides.

You must participate in the cost. The carrying out of the missionary task is an expensive undertaking. It requires money to send out workers and provide them with the equipment they need. As sons and daughters of God you know that your possessions really belong to him. You are just a steward, an administrator. What he gives you must be ready to devote to His cause.

And you must pray. To pray is to tell the Lord what we need. Interceding for others we ask the Lord for what others need. "Intercession," says Hallesby in that delightful little book, The Christian Life, "is that form of missionary work in which every believer can participate, even little children. And since this work is the most important of all missionary work, it is, therefore, possible for every Christian, even little children, even the least qualified, to have a part, not merely at the circumference, but at the very heart of the missionary enterprise."

You must be impressed by the great need of the world. Though it is true that very few peoples and countries have been left untouched by the gospel, it is equally true that in many countries where missionaries labor the Christians are but a very tiny minority. In India Christians are but two per cent of the total population. There are 200 million Hindus, 80 million Mohammedans, possibly another 90 millions divided among the Buddhists, Sikhs, Parsees, Zoroastrians and many other religious groups. In China where the population is estimated at 400 million the number of Christians (both Catholics and Protestants) is roughly placed at 800,000, one fifth of one per cent. Before the war out of a population of 70 million in Japan only about 500,000 were said to be Christians. And in our own United States less than 50 per cent of the 130 million inhabitants are affiliated with some church or synagogue. Such is the picture the world presents.

The crying need is for workers. The harvest indeed is still plenteous, but the laborers are few. Those who know tell us that the lack of laborers now is greater than it has ever been. That is the case on practically every mission field, our own included.

"Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest." May our youth utter that prayer and also answer that prayer. God grant that from the present generation there may come the men and the women who will serve as missionaries or teachers, doctors or nurses. The business of the King requires haste.

A story is told about Count Saint Simon, one of the French utopian socialists of a former century. At seven o'clock each morning his valet had to awaken him with the cry, "Arise, monsieur, you have great things to do today."

What a great privilege it is to be counted worthy to be colaborers with the Lord. To be sure, God does not need us. Not one of us is indispensable. No immeasurable harm would be done to the Kingdom of God were anyone of us removed at this moment. But in His grace the Lord gives us the privilege of laboring with and for Him.

May our youth hear the cry, "Arise, you have great things to do today!"

RICHARD POSTMA.

HOGAN AT STAR LAKE

BUSINESS AND MISSIONS

In I Corinthians 14:40 we read: Let all things be done decently and in order. In this verse a mandate is found as to how the Lord wants us to conduct our business, and of course this also includes His business. Our God is a God of law and order. He wants nothing done in a slipshod way; it must be done, "decently and in order." Now since mission work is the Lord's work, it is the Lord's business, and thus business and missions cannot be separated; so we have **business in missions.**

There are two aspects in this business of missions. The first deals with the material side, or that which pertains to the tangible; money, buildings, materials, etc. The second phase deals with the spiritual, that which is less tangible, or let me say, the preaching of the gospel.

At an institution such as this one, the Rehoboth Mission Boarding School and Hospital, the material things are used in a special way to gain the spiritual. In and through it all, one must never lose sight of the spiritual, for once that objective is lost, the material too has lost its power.

With this material side of missions, there are three great responsibilities. The first pertains to all who in any way are responsible in the expenditure of money or material. The first responsibility rests with the business superintendent, but that does not clear any of his fellow workers, who of necessity must make use of the material things necessary to carry on their work. I am sure there is not a worker on the field who does not feel that responsibility. Knowing that the money, which is given for the Lord's work, comes from many a home not too greatly blessed with earthly goods, from many a child in the Sunday School, or Christian School, and from others who can better afford to give for the Lord's cause, we all know, that it is the Lord's money, and as such there must be a definite accounting of all the money that is received and expended. Many a time there has come to me the question of how, or in what way, to do a certain thing; there being no other who could give the decision, it has been my practice to do with it, as if it were my own. This was especially true when matters came up that involved great sums of money. One of the greatest and most momentous things that came to pass along these lines, was the drilling of the new water well in 1929. Here was a problem that was far too great for me to handle, and which took a great deal of care to carry out the wishes of the church. It was a costly enterprise. Ten dollars per foot was a lot of money to spend on something which, from a human point of view, might be a costly undertaking. How should we go about it? First let me say that we went into this, not without seeking the Lord's will, asking Him to guide and direct our steps. Then we took all the possible precautions, making studies and surveys of the geological formation round about us, so we felt reasonably sure that we were doing the right thing. Then after all the business arrangements had been made for the drilling of the well, we proceeded, knowing and feeling confident that we had done all we could for this undertaking. The results were crowned with the Lord's blessing, for upon August 17, 1929, there was great rejoicing upon the field, for the water, for which we had so fervently prayed, came forth as living water from the depths (1569 feet) of the earth. Since that time no water has been pumped into the reservoir, because the pressure of the new well was, and still is, so great that it flows by its own force into the reservoir which is one hundred feet above the surface of the well.

The spending of money and material is of great importance in the smaller things to be dealt with in a business way, as well as the larger. There are, for example, the things needed in the commissary, for the food of the dining room. There are times when one must look forward, in order to buy the right things at the proper time. Often when buying in quantities one can make a dollar go much farther. Seventy-five or a hundred cases of milk, for example, seems like a lot of milk ,but it does not last long for 140 people. But when one can save a dollar and five cents on a case, as we actually did this past summer, it really pays to look ahead and see where money can be saved for the church, in the work that is carried on for the cause of the Kingdom. Flour, potatoes, and canned goods are other items for which it pays to watch the market.

There are many other things which fall under the business end of the institution, and which pertain to all the workers on the field. The care of the material placed for our use. What can be salvaged is made use of. What can be fixed is made usable once more. Food must be prepared to get the most good from it. Clothing and bed linen must be patched and taken care of, to make it useful longer. If the workers were not conscientious along these lines, much food and material would be wasted. This pertains to the cooks in the kitchen, the matrons in the dormitory, or the laundress in the laundry, for even here if the clothes are not washed right much waste or deterioration is the result. These are only the larger items; but the little things in life count too. A clean sheet of paper recklessly used, a pencil lost, a hammer mislaid, or a shovel, wrench or other tool abused or misused, all must be replaced and cost money. It is in such matters as these that the children under our care must be trained to understand the value of things. I feel sure that all who are working at this place are doing their bit to look after the business end of the work, for in the material things too, we strive to reach the objective, that is, to educate those in our care, by giving them a Christian education and lifting them up into a higher sphere, so that they may learn to know Christ and Him crucified for their sins.

The second phase of the material side, is the responsibility of the business superintendent over against the church, and his fellow workers. As can be seen from the foregoing, it is not in the hands of the business superintendent to take care of all the material which is placed in his hands to work with; but the convenience and comfort of those for whom he is responsible is also a matter of great trust. To give each one his or her dues is not always an easy matter, but peace and harmony must never be lost sight of. So all must be treated in such a way that there can be no cause for discord. The material things at our command must be used so that all can profit from the same source as much as possible, for even missionaries and workers have their likes and dislikes; proving of course, that none of us have "sprouted wings." There can be no prejudice, favoring one over against the other. After all, since we are all working for the cause of the Kingdom, one is not more important than the other. What might seem to be the most menial task, is just as important in God's work, as that which might seem to be the greatest. I am thankful that such a spirit prevails among the workers of this place. It makes for better feeling among workers. So trying to do the best we can with the material or money put at our disposal, we feel our shortcomings, and welcome any suggestions for improvements, but we know too, that the Lord can be glorified in our weakness if we earnestly try to do His will.

The third responsibility pertains to the Church as a whole. The Church has a great responsibility towards Him who gave the great Commission of "Go ye." It makes a great deal of difference to the Lord how His work is carried on. "Let all things be done decently and in order" also pertains to the Church. Why should it be exempt? There is no reason that it should be. If the individuals that make up the church are included in this admonition, it also pertains to the whole. Besides, there is room for improvement.

We pride ourselves in the things we believe to be according to the Word of God, in the heritage handed down by our forefathers. Rules and regulations are drawn up, pertaining to mission work, and we are apt to fall into smug complacency, thinking that we are on the right track. But are we? There still are several things that could be improved upon; some of these are very obvious. The question of expense here comes to the foreground. A well known person in church circles has recently made a statement that "a great deal of money is being wasted by churches on the Indian Mission Field." He was speaking of all churches in general. A good rule should be followed. A bad rule should be abolished.

Business in missions need not necessarily be transactions in money, material, or other tangibles. Even the spread of the gospel should be done in a systematic, businesslike way, so that the most can be accomplished with the least time and money. If effective work is to be done along these lines there must be a system followed that will bring glory to the Lord, and sinners to the foot of the Cross. This does not exclude the casual remark of a Christian to his fellowman, pointing out the way of salvation; no indeed, for the Lord uses individuals and blesses their efforts in such a manner to bring many to the fold. Notwithstanding, if that same individual systematically makes it a point to contact his fellowmen he will be instrumental for greater blessings to others, as well as receiving greater blessings from the Lord, for the Lord always rewards them who serve Him well. When, for instance, a sower wishes to sow a certain field, he does not aimlessly walk up and down that field scattering grain. First he prepares the field for the seed, and then with definite aim, scatters the seed after a predetermined pattern. In this way he can expect the best results.

I wonder if sometimes we as individuals, or as a church are not guilty of being slothful in business, the King's business. The apostle Paul specifically warns against this sin in Romans 12:11. Not slothful in business; fervent in spirit; serving the Lord.

If then we are going to do effective mission work, ground work must be laid to cover the field regularly, with a definite system to reach all. Along such lines, we as a church have much room for improvement. We have spread ourselves over a vast field, but have not covered the field systematically, intensively. Consequently, the seed that was sown did not receive the proper care and the fruits have been discouraging. By this I do not mean to say there were no fruits. Oh yes, there were fruits but the quality and quantity might have been so much better. The business end has been lost sight of. The dollar has often been valued too high, and many a time it has been laid in the balance, as if it could be matched with the value of a soul. This is the King's business. Is this the way the King wants His business to be run? The world could call this penny wise and pound foolish. This cannot be called doing things "decently and in order;" therefore it is poor business, and has no place in missions.

We should ask ourselves, wherein have we fallen down? There may be various places where we have failed, and many reasons for it. Did the church lack foresight? Did it lack zeal? If so, things were not done decently and in order. As already mentioned we have tried to cover too much territory for the number of workers we have, consequently we can not obtain the best results. Was this a lack of foresight? Should we not have limited ourselves to less territory? Not as far as the early missionaries were concerned. They went out with love and zeal for the work. They tried to go up and possess the land they felt had been laid before them. Were they too ambitious, or did they show too much ambition on the field and then lack enthusiasm when the cause was presented to the church? No, there was much enthusiasm. Our church expected our missionaries to go up and possess the land, and our church still is enthusiastic. Witness the large gatherings of women's meetings when their unions meet twice a year. Witness also the mission festivals as they are held all over the denomination. I believe there was no lack of faith, as far as the church was concerned in times past, nor at present. The church and its missionaries, were very enthusiastic in times past; and even now the action of the 1946 Synod testifies that there is faith, that there is love for the cause, and I believe there is vision. Yet we face the fact that for the size of the field for which your missionaries feel responsible, and for which we are sure our church feels responsible, we have insufficient laborers. We urgently need more missionaries for the field we have, and we are not getting them. Here too in the business of the King our church must show improvement. How can we improve in this? Permit me humbly to submit the following.

Let us start with the family altar. The cause of missions must be earnestly pleaded at this altar. Parents, are you doing that? Are you daily pleading, Lord let thy Kingdom come? Are you pleading with your children to give their hearts and lives in His service? Young men and women, are you daily praying, Thy kingdom come? Are you giving yourself wholeheartedly to the cause of Christ, earnestly praying that He may show you the way that you should go, to be of the greatest service to your Master and King? Have you listened to His call, and willingly followed and offered yourself in His service? Remember, the harvest is white, but the laborers are few. Do not be misled by the lure of money, through high wages, or business for personal gain. The Lord needs you to carry on His work, either in the field to bring the gospel to the unsaved, or at home to tarry with the stuff, thus supporting those that go into actual combat with the Lord's enemy.

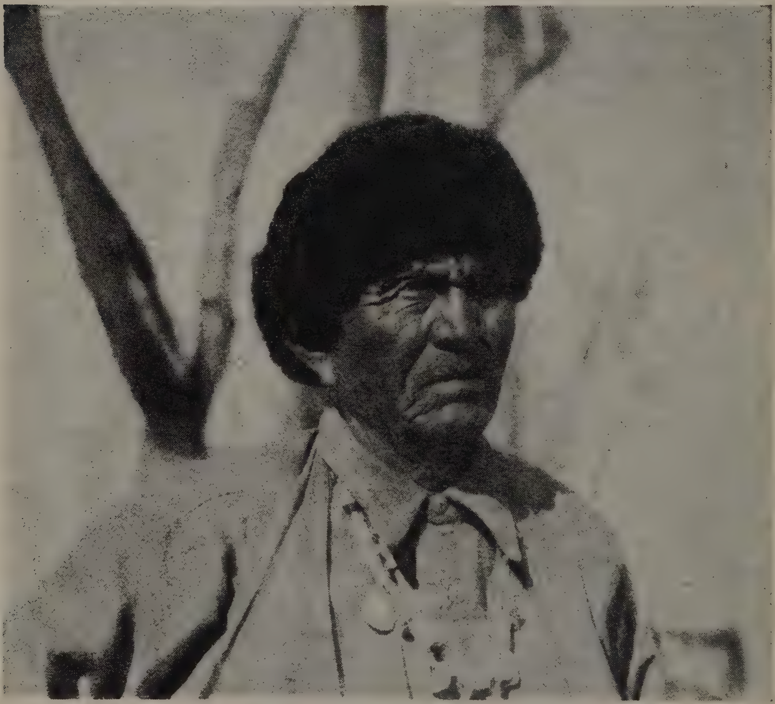
How about you pastors of the flocks? Are you remembering the Lord's cause in the pulpit each sabbath day as you preach to your congregation? Is the cause of missions brought systematically before your congregation each Sunday, in preaching and in prayer? Are you remembering in prayer, each field of labor, and the workers represented in those fields? Are you conscientiously trying to make your congregation mission minded? Are you talking to youthful individuals showing them the wonderful possibilities in the vineyard of the Lord? Are you reminding them of their duty towards the Lord's cause? Are you pleading with them to give their hearts to the cause of missions? Are you doing all that you can to draft them, as it were, for the cause of the Kingdom? Is there **system** in **your** business for the King? I cannot help but think now of how our government is making it a definite business to obtain recruits for the Army and Navy of this country. Are you as pastors using **definite methods,** recruiting for the Lord's work?

How about you teachers in the Christian Schools? Are you doing what you can to win the little hearts for the cause of the Kingdom? Remember that the Lord wants to be honored, and will be honored by the little children. You have them in your care from a tender age, until the time they begin to think of what they want to do for their life's work. Yours is a wonderful opportunity to mold their youthful lives. Are you using business methods by which you can systematically call their attention to the higher things in life? You have a special mission to perform. Who knows but what you may be instrumental in developing a love for missions in the heart of some one, who afterward may be used as a great blessing in the Lord's hand for the saving of many souls, for bringing many from darkness to the light of the Gospel.

And now we come to our Calvin College and Seminary. That, after all, is the place of higher training of our youth — those whom we hope to prepare as leaders of our church. The youth must be definitely trained, not alone in the home and in the catechism classes, and in our Christian Schools, but how much is being done at our Calvin College and Seminary, definitely to lead our young people to missionary mindedness; and if possible to go out to be missionaries of the cross? Is there a definite system, a definite business method of recruiting soldiers for the army of the Lord? I trust you know what I mean. Are you professors and teachers, daily in contact with young men and women, who as yet have not made up their minds as to their life's vocation or calling, doing your part? Are you making it a point to contact these young men and women to lead them and guide them, if possible, to be leaders in missionary enterprise? There is so much room in the mission field; it is so very short of workers, that it needs the best methods obtainable to bring the cause of missions vividly before our youth. So often a word of encouragement, spoken at the right time, may enlist some one for the Lord's cause. I know, you too, are busy, but a word of advice in the proper course to take, may guide some one to alter his course, prayerfully seeking the way, the Lord's way, of better service for His cause. Mission mindedness begins not only in the home and school. It can also begin in the college or seminary.

Now what can be the reason for such a shortage of laborers in the Lord's vineyard? Why is it so hard to have all the places manned when the field is begging for laborers? That is a question every child of God should answer for himself. Such a condition cannot be to the glory of God. It is time for real heart searching; time for greater zeal; for greater love to God, and our fellow men, who are not blessed as we are. May we as individuals, and as a denomination, use **better business methods** in our work for the Master, truly using our time and talents **systematically** to the glory of our Lord and King.

J. H. BOSSCHER.



A REAL NAVAHO

REV. H. J.
KUIPER

WHAT OUR INDIAN MISSION WORK HAS DONE FOR OUR CHURCH

The subject on which I was asked to speak read something like this: **"The Significance of our Denomination for Indian Missions and of Indian Missions for our Denomination."** Since the subject was too broad for a twenty minute speech we obtained permission to cut it in half. We felt that for various reasons it would be quite useless for us to try to speak on **What our Church has done for Indian Missions.** We could not uncover one new fact or present one fresh thought. So we chose to speak on the less familiar theme: "What has our Indian Mission Work done for our Church?"

It is well to ask this question. Mission work, like all other Kingdom activity, has an important **reflex** influence on those who undertake it. Some Christian sects today speak about "the second blessing." Here you have the second blessing of all labor in the Lord's vineyard. It blesses not only those for whom it is performed but also those who perform it. In fact, those who are labored with by men who preach the gospel are not always blessed by it. For some it is a savor of death unto death. But no blessing is ever withheld from those who labor for the spiritual welfare of others.

We offer to you three leading thoughts.

I

Our first thought is that **our work among the Indians has both tested and strengthened us in our distinctive mission approach and mission spirit.** Let us put it this way: It has tested and strengthened us in our Reformed approach to missions.

We take our point of departure in the basic truth of divine providence. There is a general providence which God exercises over all creatures and all men. There is also a special providence by which He guides and cares for His people, individually and collectively, in their personal interests and in their labors for the Kingdom. In a very special sense and measure the Lord guides and protects His Church in all its experiences and activities, problems an struggles.

Let us apply this to the mission activity of the Christian Reformed Church. Our decision to make the Indians of New Mexico our first mission subjects was providential. That does not make it impossible to argue the question whether we could have made a better choice, from a human point of view. Those of you who are conversant with the mission history of our Church know that from the very beginning there was pronounced disagreement among our leaders whether we should begin our work among the Indians, the Negroes of the South, the Persians, or the people of Dutch Guiana. On page 32 of his book **Toiling and Trusting** Dr. Henry Beets speaks of "opposition" to the Indian field and mentions some of the arguments which opponents used.

There may be some among us this very day who feel that we should not have begun our mission work among the aborigines of our country. But we can all agree that we chose this field in the providence of God and that the Lord must have had reasons for so guiding us. None of us would dream of suggesting the abandonment of our work among the Indians.

Now let us go a step farther. If we were led by the providence of God to begin our mission work among the Indians, among these Indians of New Mexico, God must have had a reason for decreeing this. If we have made serious mistakes, there were reasons even for that. If there have been contentions and offenses, there must have been divine reasons even for them. In saying this we are not in the least justifying or condoning errors and faults. We are speaking from God's point of view. He rules over all and makes all things that happen to us and through us work together for good. Whatever He permitted, or willed, or tolerated, whenever he encouraged or discouraged us — for all this He had good and satisfying reasons.

Is it impossible for us to know any of these reasons? Should we not endeavor to uncover them? I believe we should. It is our business to interpret history, all history, but particularly the history of the Church in the light of the Word. We cannot understand history at all if we cannot read in it God's plan and purposes. Here too, of course, we can know only in part; but we can know.

Let us explain how we interpret some of the familiar experiences on this field. The work has been hard — harder than in Africa and, I think, even in China. Now, the Scripture says that it is good for a man to bear the yoke in his youth. This applies also to the Church in its youth. Our fathers were undaunted when our first missionary to the Indians, the Rev. T. M. Vanden Bosch, who labored among the Sioux in Dakota for but a year, returned home completely discouraged. They did not falter when Fort Defiance, our first station among the Navahos, was relinquished because of Catholic opposition. They were a hardy people, used to disappointments and failures. If our very first mission enterprise had been a glowing success from the beginning, we would probably have been spoiled for the harder fields later on.

Further, by pouring money and effort into a field that was none too productive we have learned to be persevering and to base our love and enthusiasm for missions, not on invisible results but on the conviction: God wills it. We make the glory of God primary and the need of sinners secondary, though the two must not be separated. We stress the command of God to preach the gospel to the whole creation more than the fruits of mission work, the number of souls saved. That is a characteristically Reformed emphasis. Let us say that it is a Scriptural emphasis. In this connection I was impressed with what I read in **Toiling and Trusting**, pages 23, 24, by the way in which this truth was recognized in the Rules and Regulations drawn up for our first mission board, in 1888. We read in Article 3: "The purpose is,

a. The announcing and glorifying of the Name of the Lord;

b. The proclamation of the precious gospel of salvation where hitherto this has not been done;

c. Also to cooperate in the gathering to the Church of the Lord of lost sinners who will be saved, and to the extension of Jesus' kingdom in the world."

How simply and yet beautifully expressed! When we with such convictions and ideals send out missionaries, we do not become discouraged because converts are few. We do not think of dividing the number of dollars spent by the number of confessions made to know the price of each convert. We realize that mission fields, like local congregations, vary greatly in productiveness: some are like fruitful valleys while others resemble the semi-arid regions of western Kansas or eastern Colorado where a number of years may pass before the land receives enough rain for a harvest. We believe in the doctrin of election. We hold with the Author of Acts that when the Word is preached as many will believe as were ordained unto eternal life. This means, on the one hand, that we see possibilities in every field. We do not say that some tribes cannot be won for the gospel. Neither do we become discouraged and give up if the fruits are meager. We labor on with dogged determination knowing that every soul won is worth more than all the wealth of the world and that our chief concern should be the "announcing and glorifying of the Name of the Lord." This should not and will not make us lukewarm. It does not militate against having a "passion for souls." It did not in Paul's case; why should it in ours? But it does remind us that our principal concern should be to "preach the gospel of the kingdom as a testimony to all the nations." That testimony honors Christ even when it is not believed.

Our fathers began their mission work among the Indians with a confession; namely, that their first duty to those still groping in spiritual darkness was to "announce and glorify the Name of God" — regardless of the results. The faith thus confessed was put to the test. It stood the test. It did not falter. Our work among the Indians, just because it has been difficult, and not spectacularly fruitful, has taught our Church to be persevering, tenacious, in its missionary endeavor and to be motivated by faith, not by sight; to look for God's approval rather than for visible results. We shall do better work in other fields because of this experience.

* * *

Further, the selection of the Indian field was in harmony with the duty to "begin at Jerusalem" in bringing the gospel to mankind. Those who pleaded for the Indian field stressed two things: first, our special obligation to the first inhabitants of this country, whom we dispossessed; second, the fact that they are so near to us geographically (Toiling and Trusting, p. 32).

Now, let us notice that this emphasis on the principle "beginning at Jerusalem" distinguishes us as a Church of Reformed persuasion and sets us apart from many other denominations which neglect the home church and the home mission fields for the sake of concentrating on foreign missions. Our policy of church perpetuation is of one piece. We begin with our own children. We did not perpetrate the folly of building Christian schools for heathen children while failing to do so for our own children. We may say that our parental Christian schools are the lowest layer of stones on which we build our mission work. Second, we have consistently engaged in home mission work from the beginning of our denominational existence. Third, after we had begun our work among the Indians we thought of those still nearer to us: the unchurched living in the shadow of our houses of worship. Then we began to think of a foreign field: China and Africa. And before this we had begun to send financial support to our countrymen in South America. All this forms a consistent pattern. It is based on the Lord's command to His disciples that "repentance and remission of sins should be preached in His name to all nations **beginning at Jerusalem."**

II

Our second leading thought is **that our Indian Mission work has taught us many valuable lessons in mission policy.**

I feel sure we all agree that it is impossible for a Church to settle all important questions of mission policy theoretically, before even entering a mission field. Such questions become actual only as they arise out of concrete situations.

We entered upon our Indian work without any previous mission experience. Its history has been one of struggle. Our first venture—sending Rev. T. M. Vanden Bosch to the Dakota Indians—was a dismal failure. In the field we thereupon selected, after seven years of debate, the obstacles proved to be formidable. The Navahos were not responsive. Their nomadic habits were and still are a great hindrance to successful evangelization. At Zuni a strongly entrenched and concentrated paganism offers almost insuperable obstacles to success. The high altitude of New Mexico has been unfavorable to the health of a number of workers. Competition with Rome and, in late years, the unsympathetic attitude of a paganism-promoting government have added to our difficulties. And all these hindrances, together with the absence of abundant fruit, account in part for the disagreements which sometimes arose among the workers. For when God sorely tries our faith we are apt to vent our disappointment on our fellows.

Indeed, the history of our work here in New Mexico has been one of struggle. It is no wonder that costly errors have been made. No wonder that we have made progress slowly and painfully. But as a result our Church has learned many precious lessons in mission principles and practice—lessons which should be of great help to us in all our fields. Our Indian field has been a sort of experimental station in missions. For example: in the very beginning our Church sought to organize an industrial mission at Rehoboth by establishing a weaving plant, a bakery, and a trading store, and in this way to bring all the Navahos together in one place. Happily, the finances were lacking for this venture. For in this matter we can't help but disagree with the author of **Toiling and Trusting** when he laments the failure of this strange adventure (p. 51). Experience proves, I think, that to materialize and industrialize a mission is to undermine its spiritual power. Making it an industrial success becomes the all-absorbing purpose and evangelization becomes secondary.

A second example: It took a long time—much too long—for us to learn that nothing can be gained in church or mission by picking unripe fruit—by child confessions and child baptisms, especially when the homes of the children are still pagan. And a few more examples. First, it took us a long time to commit ourselves to the principle of the indigenous or native church. Second, at times we were compelled to retrace our steps to test out principles which had been accepted and practised for decades. Thus in very recent years the indispensability of a mission school and a full fledged mission hospital was questioned. Happily, our Synod this past summer emphatically endorsed these mission agencies but without minimizing the primary importance of camp work. Who dares to say that all this was lost motion?

It would be shortsighted to conclude from the examples just mentioned that the history of our Indian work has been to a large extent one of trial and error, of blundering, of walking in circles. During the depression a speaker hung up a huge sheet of white paper with just one black dot in the center. He said to his audience: "What do you see?" All who answered mentioned the black dot. No one thought of mentioning the white sheet! Thank God, much good work has been done in this mission field; and even the mistakes have not been in vain. God has been teaching us indispensable lessons. Let it be our solemn resolve to remember them and apply them wherever we can.

III

Our final thought is that our mission work among the Indians **has kept the fires of love and zeal for missions burning in the hearts of our people.**

First, it has this in common with all our mission fields. It has made our people more mission-minded. Aside from the command of God, the best incentive to mission activity is mission work itself. Evangelism in one field always creates a desire to add other fields.

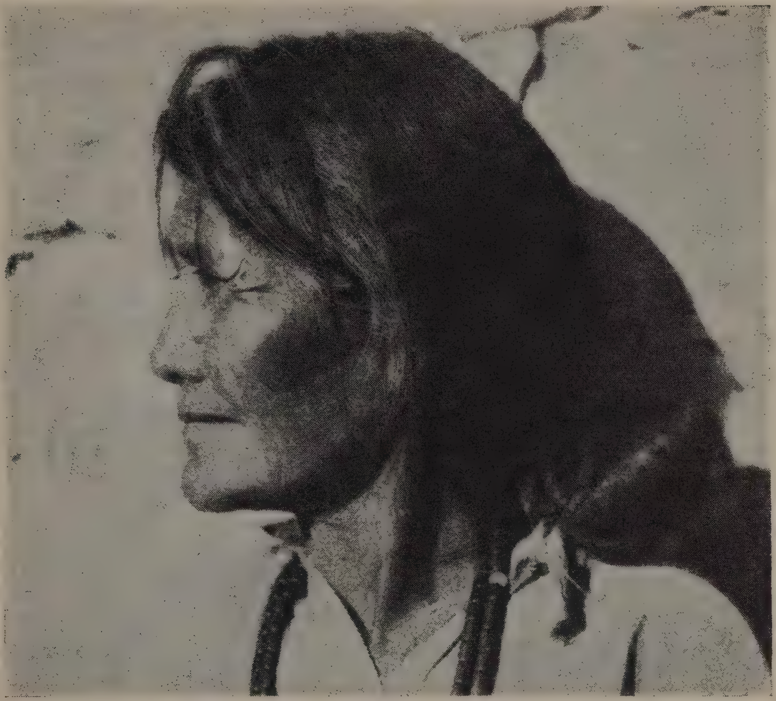
Second, this applies in a special measure, we like to believe, to our Indian field. For a quarter of a century, from 1896 to 1920, New Mexico was our sole pagan field. Say what you will, it has always had the love of the hearts of our people as a whole, as their sacrifices have proved. Not only did it keep them mission-minded. It also kept them on the alert for wider horizons. They thought of it as a half-way house, so to speak, to a foreign station. It prevented us from reasoning that we as a small denomination do our full mission duty if we confine our evangelistic efforts to the dispersed and the unchurched near the home base. New Mexico was for us, as it were, a stepping stone to China and Africa. This does not imply that we look on our Indian field as one of minor importance. It means simply that God used it to keep our eyes open and our hearts ready for larger fields; for here in New
are millions in China and Africa. And so in building this mis-
Mexico we have only thousands of souls to labor with while there

sion we were building a bridge in the hearts of our people to more distant fields.

I believe that some day the Lord will richly reward the perseverance of our Church and our workers in this field. Let us look forward in faith and prayer to the day when the entire Navaho tribe and the Zuni village will bring homage to the Lord of lords and the King of kings. We may not see it, but I believe our children or grandchildren will. God grant it, for he is mighty to cast down every stronghold of paganism and to build a temple for himself in the darkest soul.

H. J. KUIPER.

A WELL BUILT HOGAN



A FINE LOOKING NAVAHO

NAHASCHILTY MISSION

MARK BOUMA AND JAMES COHOE

THE CALL OF INDIAN MISSIONS

When our church considered and definitely decided on a mission field of its own, I was a young man. Having been interested in mission work from childhood, this selection captivated my attention and interest, and caused me to feel that INDIAN MISSION WORK should become my life's work. Although not in the capacity I had hoped, yet the Lord opened the way for me to serve that mission for many years, and I found that there are many avenues of mission service that do not require ordination or even a full-fledged professional efficiency, much as a thorough preparation is desirable.

Main Argument of 1896.

One of the main arguments that led our church to decide on INDIAN mission work was our obligation to the aborigines of our country. This was for two reasons. First, the injunction of our Lord to "begin at Jerusalem;" second, that we, naturalized citizens of their native country, are obligated to them in a special and direct way. To return to them their original possession was not in our power, but to point them THE WAY to a "city that hath foundations" was, and is, our undisputed duty. I was wholeheartedly in accord with these reasons, and still feel that we should emphasize this part of our mission endeavor, and not feel that we are slighting other fields by giving this one our major attention.

We Owe It to Our Country.

As yet the Indians among whom our church labors are not full-fledged citizens of our country. To become WORTHY citizens they need more than the Government gives them through its day and boarding schools. Some make good in spite of this inefficient means, and really become an asset. Some even become worthy leaders in their respective tribes. However, most of us have seen too often that an educated Indian without the fear of God in his heart, having learned many of the white man's vices through his association with them, is a drawback to his race and a liability to our nation. Many a politician and civil service man will testify that most of the Indians that really make good are products of Christian training. We love our country and pray for its welfare, and we certainly ought to do for its citizens-to-be what will be for its upbuilding.

Indian Mission Work Done by Americans

That we, Americans, should feel our obligation towards the Indians of our country, seems to be realized by the other Christian nations, as the major part, if not all, of the Indian mission work is carried on by our own American churches. It would rightly evoke a substantial reason for envy if churches of foreign countries would undertake to do this work. There is no doubt about it that we can (MUST) claim the American Indian as our responsibility.

A Discouraging Undertaking

There is an element in the churches (also in ours) that, if not harboring an antipathetic feeling against Indian mission work, at least is less favorably inclined towards it. One, and probably the main, reason is that Indian mission work is so slow, bringing so little visible result; and the discouraging fact that so much of what result there seemed to be is so disheartening. The latter reason is mainly born out of the complaint that there is so much

AN INDIAN CAMP

"dead timber" among our converts. These objectors like to compare this work with other undertakings that seem to be more successful.

Many Fall Away

The disheartening fact that so many seemingly promising converts are a sore trial and a sad disappointment no one can deny. I can think of no sadder element that enters a missionary's life. How well do we understand Paul's grievance when he speaks of "the care of the churches!" However, we and Paul are not singled out for this complaint. I have made many inquiries by missionaries of various foreign fields, and found this same deplorable, but truthful, state of affairs. In fact, this complaint is well nigh general.

Characteristic Difficulty

Most objections have an element of truth as their background, which should be analyzed before a positive conclusion is formulated. The characteristic inclination of peoples differs greatly, which may be either an asset or a liability to a cause. The emotional Negro and the stolid Indian are almost extremes, and it is but natural that the result of mission endeavors among tribes of different temperaments must greatly vary. Although the labor is difficult and the progress slow, yet the history of the evangelization of our Dutch ancestors is proof that even a people that is highly prejudiced and extremely slow in accepting change, can be won by the gospel. We of Dutch descent owe much to the faithful, persevering efforts of the missionaries to our pagan ancestors, and do well to recall their obstinacy while this mission work was carried on among them.

Suitably Qualified?

Because of the slowness and the discouragement of INDIAN MISSION WORK, we must keep in mind that not all that hear the gospel will be saved. "Many are called, but few are chosen." Neither have we any promise that a nation or tribe which is being evangelized will become a Christian nation or tribe. But we do know that God has his elect, and to reach those is the reason for the command to evangelize the world. The fact that "God's word shall not return to Him void" is true also in regard to those that reject the offer of salvation. Their ultimate condemnation will be the greater, and God's justice will more clearly shine forth. Because of these facts, are not those Christian workers that really believe in eternal election preeminently qualified for just this work? No doubt the irrepressibleness of the Dutch character is an added asset for this qualification.

Remedies Sought

Aside from the sad fact that Satan insidiously and resolutely works where his domain is encroached upon, there may be some reasons that can and ought to be remedied. One of these is the very evident need of increased INTENSIVE work. The lamentable fact that many converts, of necessity living far from any mission center, and ensnared by pagan councilors, so seldom come to church, and are so infrequently visited by a missionary, is a noteworthy reason for more vigilance on the part of the mission. The incessant endeavors of paganism must be counteracted by at least equal striving on our part. And the feeling of "no one careth for my soul" must never be allowed to enhance the arduous battle of the convert. Time and again this feeling is detected by a visiting missionary, and it cannot but work disastrous results.

More Intensive Camp Work

To do justice to the work as meant by the Lord, our camp workers' fields, as they now are, must be made smaller. That implies that more workers must enter the field. Our Indian field is by no means adequately manned. The outlying districts of my last field received, at the most, only three visits a year. And in those areas were (are) many that were baptized by our men. To say that I found many deplorable conditions there is putting it mildly. Humanly speaking, whose fault is this? Surely, we as a church cannot plead innocence. Such a situation is unwarranted. Until this is remedied, our church is not carrying out its mission.

"Not to Be Served, But to Serve"

Of all men, it should especially be said of a missionary that his life is one of service. His primary object is, and must be, to serve God, his Sender, but he shall have to do this by serving the people to whom he is sent. There is a danger that the significance of SERVING is either not understood or lost sight of, both by the missionary and the Indian. To judiciously regulate the necessary co-operation is no small matter. Each must understand and trust the other. Only then can this service be carried out satisfactorily. I would strongly advise those that are comparatively new in the mission work: "Learn the language, to be sure, but also learn to know (understand) the Indian. You will not get his confidence until he sees that you understand him, and you cannot really serve him as long as you do not have that confidence."

A Nomad, But Not a Hermit

By having a smaller field, the missionary can not only visit the homes in his district more often, but do more for those that are entrusted to his care. Although a Navaho is marvelously content with his nomadic and isolated life, yet he is not a hermit, but likes to mingle with the crowd. The fact that any "sing" draws so many proves this. Many of those attending such ceremonies do not attach much religious significance to them, but go for what does not strictly belong to the ceremony, that is association, with its pitfalls and consequent disasters. The reason for much backsliding is to be found here.

Christian Community Centers

Every missionary to the Indians knows only too well that more must be done to counteract the evil influences of the pagan get-togethers. To admonish against, or even to forbid attendance at these places is not enough. Some other amusement must be provided, and a taste for wholesome recreation must be cultivated among them. This may seem to be a digression from the mission task, but as a means to reach, and especially to develop the Indian youth, I can think of no more effective and plausible co-ordinated mission activity. Our annual Harvest Festival is a splendid beginning toward this ideal, where both direct and indirect mission work has its value, but of necessity this reaches comparatively few, and only once a year. Christian Community Centers, if possible at every mission post, to be utilized as a means to a definite end, would be of incalculable value.

A Bit of Our Experience in That Line

We did a little of such work in both San Antone and Two Wells, but more of it in Tohatchi. The two rooms of the "Kin" there were used for a camp house and my study, and both did us good service. Many an Indian family camped over night in the camp house, which not only won their good-will, but also gave us an opportunity to speak to them of the one thing needful. This room also served us as a sort of clinic or first-aid quarters. There was no hospital at Tohatchi at the time, so we nursed sick Indians as best we could. We had sewing machines in there, and Mrs. Bouma spent many an hour with women, teaching them the use of a machine and helping them in various ways. This brought many families nearer to the mission and its work. On Saturday afternoons these rooms were open to the school children, and the eyes of many were opened in that way for the beauty of the gospel and the Christian life. Even some that did not attend our classes, because their parents had assigned them to Rome, were this way made to see that there is a great difference, and persuaded their parents to transfer them to us.

Naturally, if such work is to be done there must be time. Not all wives can break away from their family duties whenever a visitor comes; and if an Indian calls too often to find the missionary gone, he will lose interest and stop coming.

Summary — Conclusion

Whereas:

1. We fully realize that the Holy Spirit guides and directs the affairs of the Church of God, using the service of men to that end, and are assured that our men of the previous century were thus led in the choice of our first mission field;

2. We are convinced that the American Indians should be evangelized by American churches, perhaps exclusively;

3. Coping with difficulties peculiar to Indian work should never deter from, nor dishearten in, our God-given mission;

4. Years of experience have instructed and thus qualified us to intelligently carry on this colossal task;

We feel that INDIAN MISSION WORK is our first obligation in bringing the gospel to heathen peoples, and that we should concentrate on this work to such an extent that, as far as man power and equipment are concerned, we adequately care for those tribes entrusted to our care.

A Personal Testimony

Mrs. Bouma and I are grateful to our Lord that we were permitted to spend twenty-three years in the Indian mission work. We are fully aware that we could have done more and better work. We do not belittle the hardships and disappointments connected with the work, nor the danger of becoming well-nigh overwhelmed by them at times, but we do want to testify that in and through them all we have found the grace of God sufficient. If we had our lives to live over, even knowing what we do after going through these years of struggle, we would again choose mission work for our career, and INDIAN MISSION WORK above any other.

MARK BOUMA.

L. P. BRINK

MRS. L. P. BRINK

MEMORIES

Dear friends, I am very happy to be here, and I am especially happy to have been chosen as a guest of honor in behalf of my late husband, the Reverend L. P. Brink. You all know that I am not a speaker, in fact I don't believe that any of you have ever heard me make a speech, so please bear with me for this time.

I should like to take you back about thirty years to view with me the conditions on the field as I saw them then. We missionaries were in possession of Studebakers at that time, the two horse power kind, and we considered ourselves fortunate if we had tops over them. There were very few bridges, and we often had to wait till the water had gone down before venturing to cross the arroyos. There were only one-track, high-centered roads, and it took almost two days to go from Toadlena to Rehoboth. Our first home had no bath and we had to carry water from the arroyos, and often had to let it settle before we could use it. We used gasoline lamps which had to be pumped up every evening. But we were just as happy then as we were later when we had more modern conveniences.

The Navahos had a very few one or two room cabins. Most of them could speak no English. As time went on the Navahos learned to trust the missionaries, and they knew that we were their friends. They came to us for advice on all kinds of problems and in time of death they asked the missionaries to bury their dead, and they even had to dig the graves and make the coffins. When we visited their homes they made us welcome and they listened attentively when we brought the message of salvation. When we left their homes we prayed that the Holy Spirit would bless the message to their hearts and to open their minds so that they could understand it.

My husband was often gone for days at a time going sometimes on horseback and sometimes by wagon. He told me of an experience he once had when he lived in Tohatchi. He often had to go to Rehoboth as there was no pastor there at the time. One day he had gotten as far as Gallup on horseback, and as it was late, he put up his horse in a livery stable, got a room in a hotel, and went to sleep. Suddenly he was awakened. It seemed as if some one had told him to go immediately to Rehoboth. He got up and dressed quickly, then got on his horse and sped toward the mission. When he got there all was dark, except for a small light in a little house in which lived Ed Becenti with his family. When he had entered their home he found them in great sorrow for their little child had just passed away. They had prayed that the Lord would send someone to comfort them. This left a deep impression on his mind, and it proves that the Lord is not unmindful of the grief of His children.

His time was further taken up with the translation of parts of the Bible and in publishing a song book of Navaho hymns.

One thing that struck me and further proved the covenant relationship between God and His children was when I heard of the many children now attending the school in Rehoboth whose parents were also trained in this school. With God's approval the school has been of untold blessing to the Navaho tribe. It seems to me that it is one of the greatest factors we have for teaching the way of life to them.

The missionaries have met with much opposition during the past ten years which they, in former times, did not have to contend with. The Mormons, Catholics, and the jealousies of other denominations have done much to make their work harder, but it has also helped them to work together as a unit. They are learning that only by perseverance can progress be made. Those whom I have met seem determined to make this work their life work, and we can expect that with God's blessings much fruit will result from their labors. We hope that soon we will have a training school for young Christian Navahos, who will some day be able to step into the shoes of those who are now working here, and because they understand their own people and their way of reasoning, will be the means of bringing many to confess the Lord Jesus as their Lord and Savior.

Mrs. L. P. Brink.

CHRISTMAS AT TOHATCHI

WHAT HATH GOD WROUGHT!

It was an unwilling and disobedient prophet who first spoke the words which are appropriate for our meditation at this happy celebration. Balaam was unwilling to curse Israel when King Balak tried to bribe him into doing so terrible a thing. There was something in his stubborn heart that moved him in that direction, but there was enough of the fear of God left in him to make him sensitive to the warnings and difficulties God placed in his path. He refused to go all the way with Balak because he feared Jehovah, but the sad feature of the story is that he also refused to go all the way with Jehovah because he feared Balak. God had to prod and stimulate his slow-footed prophet before Balaam was ready to bless the people of God from "the high places of Baal," the very citadel of the enemy. When Balak saw that he was not achieving his purposes by having Balaam speak from the "high places of Baal" he took him to the top of Mount Pisgah and again urged Balaam to curse Israel. Again God overruled and caused blessings upon Israel to pour forth out of the mouth of Balaam. Even the hard heart of a Balak should have been melted by the gracious word God gave his hesitant prophet to speak: "Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, 'what hath God wrought'!"

Let there be no unwillingness or rebellion in the hearts of God's people or of his prophets as we substitute Rehoboth for Mount Pisgah today and pass in review the work that God has permitted the Christian Reformed Church to do during half a century of effort among the Navahos and Zunis of the Southwest. Surely every fiber of our souls must respond with a deep willingness and with a swelling thankfulness as we exclaim, "What hath God wrought!"

Balaam had something concrete on which to rest his eyes as he stood first on the "high places of Baal," and later on the hill of Pisgah, and still later from the top of Peor. He saw the encampments of Israel. They were not yet the mighty nation they were destined to be, but there they were, and God had brought them through great tribulation and with prophetic eye he saw that there was a far greater future before them. His vision of the future was not out of all touch with the reality of what was then present. Today our greatest encouragement must come not from the reality of the present, but from the vision of the future which God has promised to us. We cannot today point to great hosts of God's people among the Navahos and Zunis. There are the beginnings of such triumphs, however. The framework is here. The outlines of an organization of God's people are present, and while we keep our eyes upon a more glorious future, we need not disassociate ourselves from the realities of the present.

I. Acknowledgement of What God Has Wrought

Let us make a hasty inventory of God's cause among the Navahos and Zunis as represented by Christian Reformed missionary activity in this year of our Lord 1946, half a century after our pioneers came to the Southwest. We will take the figures as they were submitted by the Christian Reformed Board of Missions in its annual report to the Synod of 1946. On our Indian field we have nine ordained men, all of them married. In addition there are two married campworkers, three married men and one single man in industrial service; one office clerk; two married teachers and eleven single teachers; two single women evangelistic workers; one nurse; seven cooks, matrons, and laundresses; and one married doctor under appointment, who by this time has already begun his service. In addition there are ten married native assistants and seven single native assistants. This makes a total of twenty-seven married workers and thirty single workers; including the wives who, while not receiving an official appointment, are still very important people in our missionary set-up, the total number representing God's cause in a missionary way on this field is eighty-four. The actual number is even larger, for among the families there are also grown-up children who in their own way are giving their witness to the power of the gospel.

Three institutions are functioning as auxiliary agencies in the gospel ministry. There is the Zuni day school with 150 pupils in grades one to ten, and a staff of seven teachers. There is the Rehoboth boarding school with an enrollment of 120 Indian pupils and 8 white children in grades one to nine, with a staff of six teachers. There is the Rehoboth Mission Hospital, recently reopened after five difficult years of only sporadic service, with its twenty beds and well-equipped plant. To make it possible for the church to carry on its spiritual activities it owns land at Gallup, Rehoboth, and Farmington; and has buildings at Bethlehem Chapel, Beautiful Mountain, Black Rock, Carisso, Crown Point, Farmington, Gallup, Nahaschitty, Rehoboth, Navaho Church, Red Rock, San Antone, Ship-rock, Star Lake, Toadlena, Tohatchi, Two Wells, and Zuni, with a present book value, after depreciation has been deducted, of $168,408.19. Equipment for those stations at the present book value is $23,451.81. Thus the total inventory of the physical assets of the Christian Reformed Church for its Indian Missionary enterprises amounts to $191,860.00. Those are all merely material values which will one day be swept away by the hand of time, but they have significance for us today as representing the consecration of our people who have shown themselves to be willing to use their material possessions in order that spiritual work might be accomplished through them.

Far more precious than these material inventories are the spiritual harvests which have been garnered throughout the years. Precise figures of the total number of baptisms and confessions of faith throughout the half century are not available. The total figure is probably not far from a thousand. We can be more explicit in our report of the total number of Christians now on the rolls of our three congregations and on the Believers Rolls maintained by our missionaries. The Rehoboth congregation numbers sixty families. The Tohatchi congregation, which includes Nahaschitty, Mexican Springs, Toye, and Coyote Canon, numbers 39 families. The Crown Point congregation, which includes Star Lake and San Antone posts, lists 370 communicants.

How gladly we would report, if we were able to do so, on the number of those who have actually been brought to the light through the preaching of the gospel by our missionaries. How gladly we would list, if we were able to do so, the uplifting influences that have been brought to bear in the lives of those who have heard the gospel message. How gladly we would record, if it were only possible, how many have heard of the truth of God through the work of those who have been taught by our missionaries. In all these matters, dealing with our most precious spiritual possessions, we must get along without actual figures, resting only in the consciousness that the gospel of God's love has been brought repeatedly, persistently, and lovingly and we know God's word does not return to Him void.

There is the inventory! What God hath wrought! A spirit of deep thankfulness should be found within us as we recall that

God has been pleased to use our little Christian Reformed Church to such an end during these fifty years.

II. Insistence on the Recognition That God Has Wrought It.

God has done it.

No one who faces reality would say that our missionaries have done it. Even if their numbers had been larger and their abilities had been greater and their consecration had been without limit, they still would not have been able to accomplish such results, for, "No man can say Jesus is Lord except by the Holy Spirit." As one of those who has given himself to missionary service, I will be the first to admit, and I am sure my fellow missionaries will join me in this admission, that there has been much of inefficiency and lack of consecration among us. There have been times that there was zeal without knowledge. There have also been times when there was neither zeal nor knowledge. Faithful work has been done in language study and knowledge of the psychology of the people, but the volume of what remains to be done is far greater than the volume of what has been done. No, we cannot speak of what our missionaries have wrought, we must only exclaim, "What God hath wrought!"

Our mission board did not do it. As one who bears heavy responsibilities for its activity, I am jealous of its honor and thankful for its consecrated membership, but surely no one who faces reality will say that the board has accomplished these things which gladden our hearts today. Too many changes have taken place in its membership throughout the years. Most of its members were busy men who could give only a minimum of time to board affairs. No one would dare say that every decision that has been made has been made against a background of solid fact. There have been times when there was not enough firmness of policy to carry out to conclusion the ideals of the programs set up. No, no one can say the board has done it. Each one of us must exclaim exclusively and fervently, "What God hath wrought!"

The Christian Reformed Church has not done it. Great as are the contributions of blood and treasure which the church has made to this work, no one who faces reality would dare say that the church has ever responded in an adequate way to the challenge of Indian missions. The church has too often permitted Indian missions to be the pet project of a few, and many of our people have never caught a vision of the glory of the outreach of the church among the heathen. Our church recognizes Christ as its only head, but in the practical working out of church life men do the voting and the result has often been a vascillating policy for our mission field. Only a small proportion of our funds and a still smaller proportion of our well-trained young men have been dedicated to missionary service. We may as well face the fact, even though we are not proud of it, that no one could rightfully say that the Christian Reformed Church has proved itself to be a great missionary church. A church which has so glorious a confession as ours has, and holds to it with such firm conviction, should not allow itself to be outstripped in missionary activity by groups which are far weaker in doctrinal consciousness. Yet such has been the case. No, no one who faces reality would dare say the Christian Reformed Church has done it. We must all say, "What God hath wrought!"

III. The Agents Through Whom God Wrought

All of the above disclaimers may not blind our eyes to the fact that when God works a mighty work He uses human instruments. Had He so willed it, he might have accomplished the missionary task by sending forth hosts of holy angels to proclaim His gospel throughout all the world. Had he so willed it, He might have placed a great broadcasting station in heaven and His own voice, without human mediation, could have gone forth to all the world. It is very clear from scripture and history that God has not willed to carry on His missionary activity through angels or through the broadcast of His own voice. He has assigned the task to weak and sinful men; and when we are permitted, as we are on an occasion like this, to view the accomplishments of half a century, it would be unrealistic and sheer ungratefulness on our part if we did not also thank Him for the part He has permitted us to have in that work.

How marvelously God has used the consecration and skill and devotion and sacrifices of our missionaries to bring us to the present day. How incomparably great is His mercy that on this fiftieth anniversary we may still have with us in the land of the living three of the four original pioneers. One way of honoring God for what He hath wrought is to make thankful mention today of the work done by Rev. and Mrs. Fryling and Mr. and Mrs. Andrew Vander Wagen. They will be the first to say that God, not they have done this work. We must be ready to acknowledge the human instruments through which God has wrought.

And let us pause for a moment to praise God for those departed missionaries whom He has used in years gone by to make His name known among the Navahos and Zunis. We think of Leonard Peter Brink, pioneer and outstanding personality of our Indian work, who toiled from 1900 to 1936. We think of William Mierop, who labored only eight short years on the Indian field, but established a technique of camp work that is still before us as an ideal. We think of Katherine Rosbach, humble and self-effacing in her labors, but loyal and devoted to the end. We think of Cora Van Zanten and Lois Kuipers, patient in suffering and great in their devotion. We think, too, of the leading Navahos who confessed Christ and have gone to their eternal reward; Mattie Green, Edward Becenti, Wallace Peshlakai. When we think of these and others, there is pain at the sense of loss, but nevertheless there is a song in our heart:

For all the saints who from their labor rest,
Who thee by faith before the world confessed,
Thy name, O Jesus, be forever blessed,
Alleluia, Alleluia!

It would be sheer ingratitude not to remember on this occasion how God has wrought through those who are still in the land of the living, some of them retired, some of them still on the battle front. Their names are listed in another section of the book which gives us a permanent record of this celebration. More important still, they are written in Gods book of remembrance. God has wrought mightily through these devoted servants, and as we remember their labors, we should say to them in the words of John Oxenham:

"Where are you going, Great Heart?"
"To lift today above the past,
To make tomorrow sure and fast
To nail God's colors to the mast."
"Then God be with you, Great Heart."

It would be utterly unrealistic also to fail to recognize that God has wrought through our loyal and self-sacrificing Christian Reformed churches and throughout the members of the Board who have across the years given of their very best for the promotion of Indian missions. The Roseland churches, the Paterson churches, Classis Muskegon and Classis Holland are outstanding in the services they have rendered Indian Missions. J. H. Vos, Johannes Groen, John Dolfin, Marinus Van Vessem, Henry Hekman—they have all gone to their reward, but they labored mightily while it was day. Those living representatives, who have labored exceptionally long and with marked indications of God's favor may also be recognized here as instruments through which God hath wrought: Henry Beets, Gerrit John Vande Riet, John Kos, Henry Verduin, Henry Denkema—they have been willing and efficient agents in God's hands towards working out His purposes.

IV. Our Consequent Responsibility

It remains for us to speak of the responsibility which the acknowledgement that God hath wrought places upon us for the future.

History never stands still. The present is only an indivisible moment. We are always on the knife-edge between history and the days to come. We can pause for only the briefest moment of time ere we plunge forward into the uncharted future. Henry Van Dyke had the idea and expressed it beautifully in his poem on the Sundial at Wells College for the Class of 1904:

> The shadow by my finger cast
> Divides the future from the past.
> Before it, sleeps the unborn hour
> In darkness, and beyond thy power;
> Behind its unreturning line,
> The vanished hour, no longer thine;
> One hour alone is in thy hands—
> The NOW, on which the shadow stands.

This NOW is for all of us a holy moment. All of our recognition of the past would be worse than useless if it did not lead to a deeper consecration for the future.

We have agreed that God has wrought it all in the past. Well then, everything depends on Him for the future. Let us indicate a few principles which must be observed if we are to be loyal to that conviction.

1. Since it is God's work, we must remember that we are engaged in a spiritual battle which must be fought with spiritual weapons in a spiritual way. Our courage must ever be renewed by personal feeding on the Word of God. The illumination of the Spirit of God must be sought in earnest, persevering prayer. It would be fatal if we ever forgot that our wrestling is not against

flesh and blood, but against principalities and powers in high places. In that spiritual battle we will be able to stand only if we take unto ourselves "the whole armor of God, having our loins girt about with truth, and having on the breastplate of righteousness, and having our feet shod with the preparation of the gospel of peace, and taking the shield of faith wherewith we shall be able to quench all the fiery darts of the wicked, and taking the helmet of salvation and the sword of the spirit, which is the Word of God." A missionary lives in a material world and must also face material situations, but he is defeated at the start if he thinks that his strength lies in money, buildings, organizations or equipment. His strength lies in fellowship with the Lord God of Hosts, who alone giveth victory.

2. Since this is the work of God, we have no choice but to bring the pure, unadulterated Word of God and nothing but the Word of God. This does not mean that the task of the missionary is to stand upon a mesa or at a campfire or in a hogan and do nothing more than read the Bible. That Word of God must be channeled through our human consciousness and must be brought in a convincing way from our personality to the personality of those who are still living in darkness. But this statement does mean that the final criterion for the message we have to bring is not the wisdom of man, not even the wisdom of combined mankind, but is the Word of the living God as we find it in the holy scriptures given unto men to make them wise unto salvation. Fundamentally, we have no message to bring but the Word of God. Fundamentally, we have no tasks to perform except those which are demanded by loyalty to the Word of God.

3. Since this is God's work we must live and plan and work on the basis of divine principles. In our strategy and in our tactics, in our methods and in our procedure, we must be guided by those principles which our divine Master has laid down for us in precept and in history as recorded by the Word of God. The very opening pages of the Old Testament insist on one of those fundamental principles, namely, the unity of the human race. Centuries later Paul summarized it in a sentence: "God hath made of one blood all nations of men for to dwell on all the face of the earth." Even though Old Testament Israel did not sufficiently realize it, it is evident that the plan of God always included the nations of the world, for the promise given to Abraham was: "In thy seed shall **all nations** of the world be blessed." Again and again we see, even in the Old Testament, that representatives

A NAVAHO BOY

of the Gentiles were incorporated into the family of God. Our Lord's own personal ministry bore a missionary character in only a limited way, for He was sent only to the lost sheep of the house of Israel, but before He handed the torch on to the apostles, He made it abundantly clear to them that they were to go into all the earth. To Paul and his fellow apostles was revealed what was for them an astounding truth, namely, "that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." The book of Acts and the epistles clearly teach us that the great end of missionary endeavor is the founding of the native church, which is native in its local contacts, but supersedes all national bounds in its world wide outreach. We must study these principles of the Word of God and we must put them into practice in our missionary endeavor in a far more vigorous way than has ever been done before.

4. Since this is God's work, we must recognize that He works through Navahos and Zunis to establish His church among them,

even as He functioned through white men to establish His church among those races. In Christ there is neither Jew nor Greek, neither Scythian nor Barbarian.

In Christ there is no east nor west,
In Him no south or north;
But one great fellowship of love

Throughout the whole wide earth.

Racial pride is not only unchristian, it is unrealistic and inefficient. This fiftieth anniversary is sending out a clear call to our Navaho and Zuni Christians: Take up the burdens of leadership! I hope the Christian Reformed Church will never be called upon to organize the hundredth anniversary, or even the seventy-fifth anniversary, of our Indian mission work! I hope there will not even be an Indian mission of the Christian Reformed Church a quarter of a century from now! By that time there should be a strong native church which may well feel inclined to take festive note of the fact that it is seventy-five years ago or a hundred years ago that the Christian Reformed Church undertook its missionary work in the Southwest, and I hope the native church will invite Christian Reformed representatives to that celebration, but if our Indian Christians yield to the pressure of the Spirit of God, white men can withdraw from this field in order to devote their energies to more needy sections, and native leadership can take its rightful place in the maintenance and development of the church of God in the great Southwest.

5. Since this is the work of God there is need of haste. The sands of time are running out rapidly. Too long has the church of God toyed with its missionary responsibilities. Too small a proportion of our strength has been devoted to the outreach of the kingdom of God. Too small a proportion of our young men and women have given themselves to the apostolic task of bringing the gospel there where Christ is not named. Too long have we sought to save our lives by attention to our own needs, and too little have we been ready to lose our lives for the sake of Christ and His gospel. Too little have we remembered the word of our Master: "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it."

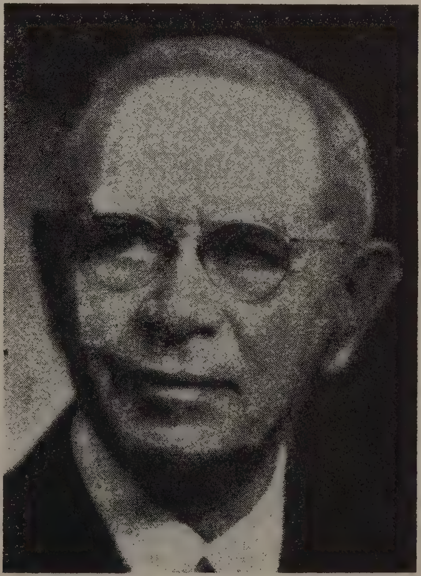
Rise up, O man of God,
Have done with lesser things!
Give heart and mind and strength and soul
To serve the King of Kings!

6. Since this is God's work, we can possess our souls in calmness and be certain of the outcome. This conviction may not lead us to neglect our task; this would be a sinful playing with providence. But since we know that God will not abandon the work of His hands, but will complete it unto the day of Jesus Christ, we can go about our task with great calmness and with perfect poise, and without feverish bustle, and we may know that His cause will triumph everywhere, also among the Navahos and Zunis of our Southwest.

What God hath wrought!

As we pause briefly on this knife-edge of time, let us thank Him for the past and trust Him for the future.

John C. De Korne.



REV. I. VAN DELLEN

For nearly 30 years he served as Board member and after his retirement served as stated supply at Rehoboth and Zuni.

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